No. 30 ..... Vol. XXIV.

Romanism.

HITT.

Mr. Editor, -- In the Recorder for June 28, and

ic letter of apology be written to the King of

he same terms as those of the most favored stions; in default of which the town was to

nations; in deenly-four hours. To prevent this catastrophe, the resident missionaries bor-rowed the sum demanded,"

would here remark, that I cannot believe

this account concerning the conduct of the Ve-

talse. It looks like one of those brave sto

ries which vain coxcombs delight to tell, to dis-play their greatness and make a sound in the world. I cannot believe it true, because at

The following is a minute and authentic ac-

The most spirited attempts which the Cathics made to introduce their religion into the sciety Islands, were made in the fall of 1836.

the 21st of November, (1836) a Mr. Wil-Hamilton, of Tabiti, in a small schooner set from Gembier's Islands, anchored at atira, a retired place on the eastern side of

there they were immediately received and en-ertained by Mr. Moerenhaut, who was then

acknowledge some of the printed laws of

Consul promised to protect the Catho-

as as long as they pleased to remain on the sland, though the Tahitian laws forbid any

mission from the Queen and governors.

assenger, without special permission from

ests requested Mr. Pritchard to withdraw,

Aying, "We have come to see the Queen lone," Her Majesty requested Mr. Princhard to remain, saying, that he had always been her discreter when ships of war came, and in the ranaction of important business with for-timers.

Quen's wishes, but sent for the pilot, a na-iting who had learned a few sea phrases and a little broken English. "When he arrived," hays Mr. Pritchard, "it was laughable to hear

American Consul, with his broken Eug-b, trying to make the pilot understand what was to say to the Queen. It was difficult decide which of the two could speak the

English, and so much were they at a understand each other, and consequent-make the Queen understand, that Mr.

ritchard was obliged to interpret, the Queen all governors continually enquiring of him, What do they say?"

The priests, after telling Her Majesty that

was still to be Queen, that all the land was hers, and that they had only come to the word of God, presented Her Majesith a silk shawl, which a few days before had selected at Mr. Moerenhaut's store, had it aside intending to purchase it. Mr. and recommended them to take the shawl

recommended them to take the shawl of a little gold, with which to lempt Her y to agree to their proposals. The also presented two doubloons each,

the area presented two nonnounce cases, is a way to say the demands of the law that they might can on the Island. But the law makes no sand upon the purse. The Consul had led in into this might be a saying them that if

this mistake, assuring them that if

ald pay \$30 each, they could remain Island at pleasure, and claim the p

priests would not comply with the

to remove them.

at of the facts, showing the conduct of the solies, and what the Tahitian government

in several other papers, I have seen an account of the visit of this French Man of War at Tabi

LUBLOW, VT., JULY 6, 1839.

Algebra, containing the An-

orcaster.

se and Explanatory

aca, with Pronouncing

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us & Balls,) BOSTON. TH CHURCH.

# Boston Recorder.

PUBLISHED BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, OVER THE MASSACHUSETTS SABBATH SCHOOL DEPOSITORY ..... PRICE \$3,00 A YEAR, OR \$2,50 IN ADVANCE.

FRIDAY, JULY 26, 1839.

For the Boston Recorder. THE FRENCH FRIGATE LA VENUS AT TA-

master or commander of a vessel is to discharge any seaman, or any other person belonging to his vessel, or to allow such person, or persons in any way to leave the vessel, without special permission from the government, under a pen-alty of thirty dollars; twenty of which shall go to the Queen, six to the governor of the port where the ship anchors, and four to the person who conducts the individual to his ship, or of the visit of this French Man of War at Tabi-ti, as it is stated, "for the purpose of demanding satisfaction for the unjust, cruel and piralical aroult made upon the French priests, at the time they were torn, by an infuriated mob, (under the sanction of the authorities of the Island) from the house of the American Consal, and inhumanly forced on board a small schooner, which was compelled immediately to leave the Islands." makes known the circumstance to the proper

chooner, which was competed immediately to leave the Islands."

This extract is taken, I believe, from a Paris paper, and I do not hesitate to affirm, that a grosser misrepresentation of facts, as it regards the conduct of the Tahitians, could scarcely have been fabricated. Fortunately I was at Tahiti within ten days after the Catholics were last ent away. I remained there two weeks, and obtained from the Rev. Mr. Pritchard, a minute and authentic document giving all the facts in the case.

It is stated that "the commander of the French frigate demanded of the authorities of the Island, that 10,000 francs, or \$2,000 be hald as an indemnity to the priests; that the initiate and satisfactive document giving all the facts in the case.

It is stated that "the commander of the French frigate demanded of the authorities of the Island, that 10,000 francs, or \$2,000 be paid as an indemnity to the priests; that the French flag be hoisted on a small island in the harbor, and saluted with 21 guns; that a publicater of anology be written to the King of and that she would not allow them to remain

on Tabiti. She also requested Mr. Pritchard to write to their friend, the American Consul—send him a copy of the law, and to inform him of her pleasure respecting the priests.

Her Majesty's letter to the priests is as follows visit. France, by the Queen, and security be given that hereafter all French subjects be permitted to come and go and reside on the island, on E. Tavara, E. Tarata,—la ora na orua i to tonio raa mai i roto i to'u nei Basileia. Teia ta'u parau ia orua, eiaha orua e parahi i to'u nei lenua, &c.

The following is a correct translation.

Tahiti, November 29, 1836. Messrs. Laval and Claret,-Peace be with you two in coming into my dominions. This is what I have to say to you two. By no means remain on my land. Go to Muareva (Gambiers) your proper place. Missionaries have long resided on my land. We have been world. I cannot believe it true, because at the Saudwich Islands, not four years since, a complaint was brought before a French Man of War, by Richard Charlton, Esq. the English Cassal, against the Hawaiian government, for sending off the French Catholics, and the captain, at a public interview with the chiefs, decided, as every man of common sense would do in such a case, that the Hawaiian nation is girldeneder, paring and that the king and taught by their the Gospel, and we know it.
God has increased good in my kingdom. Do
not think evil of me; do not think that I have
ill-treated you. I also know your compassion
and kindness towards me. Do not by any
means think that what I now say is the lan-

guage of some other person. It is not. This is the language of myself and the governors. It is not agreeable to us that you should remain on this land. Peace be with you in going away. an independent nation, and that the king and chiefs had a right to do as they pleased. This decision was known at Tahiti long before the rist of the Venus, and if the conduct of that ves-The following is her letter to the American el was, as it is represented to be, it will meet on the civilized and it will become the French nation to Consul:

Tuhiti, Novema 27, 1836.

E. Tomoronoto e,—la ora na ae e to Fetii a toa i le parahi raa i lo'u nei Basileia. Ha ite aenci aie i te letta to oe i papai mai ia'u nei, &c. Translated as follows Tahiti, November 29, 1836. Mr. Moerenhaut,-Peace be with you and your family in dwelling in my dominions. I have received the letter which you wrote to me; it has been read, and I am acquainted with what you say in it. You enquire of me whether the fourth law is restly mine. This is what I have to say you. This law is my own and the governors in my kingdom. Peace

wilkes' Harbor is the only port of importance on the Island, and is also the residence of the Queen and principal chiefs, the Catholics prefered a more retired landing, knowing, as also did the captain, that the government would not give their permission. They passel round the back side of the Island, reconnitering the ground, and on the

would not give their permission. They pas-sel round the back side of the Island, recon-nitering the ground, and on the 24th of No-vember, arrived at Papaete, Wilkes' Harbor, you in coming into my dominions. This is what I have to say to you two. Go you on board Hamilton's vessel on which you came hither. By no means remain. It is not agreeable to me, nor will it ever be so. I have orable to me, nor will it ever be so. I have ordered my officers to put you two on board the vessel. Do not be obstinate. Do not make things difficult. Should you make things difficult, I shall then consider what steps to take towards you. This is all I have to say. Peace be with you in going away.

The American Consul Samithed the V. count without frequent allusions to this gentle-nan, it may be proper to say, that Mr. Moe-renant is a Dutchman by birth, a Frenchman by education, a Catholic by profession and marriage, and an Englishman only as it re-

The American Consul furnished the priests The American Consul furnished the priests of an small house, some 60 rods from his consulate, where they locked themselves in. The house was surrounded by officers of Her Majesty 24 hours, waiting for them to come out, at the same time detaining the vessel. About noon, on the 13th, they determined to wait no longer. The cottage being very low, they lifted up the thatch, when three of the natives went over the Queen as the laws of the government, and the part he took with the Catholies in opposi-tion to the Queen and governors, at the re-quest of Her Majesty, and much to the honor of our present Executive, he has been prompt-y displaced from office, and Samuel R. Black-ley appointed in his room. the wall, unlocked the door, led them out, and by the assistance of other officers put them and

their property on board the vessel, which put out immediately to sea.

Is this an "unjust, cruel and piratical assault" upon the priests? Were they "torn by an infuriated mob from the house of the by an infuriated mob from the house of the Consul?" Were they "inhumanly forced on board a small schooner?" Was the schooner "compelled immediately to leave the Island?" No; the priests were the aggressors. They landed secretly upon Tahiti, in opposition to the existing laws. They were treated with great lenity—no assault made upon them, and not a hair of their heads injured. They were my passenger, without special personal not "torn by an infuriated mob," from the residence of the Consul, but gently led out of a hut 60 rods from the consulate, where the Consul was secreting them contrary to law. They were not "inhumanly forced" on board a small schooner, but conducted peaceably to the vessel. The schooner was no the vessel. The schooner was not "compel-led immediately to leave the Island." No. When the vessel was ready to return to Gam-bier's Island, the Queen only detained it 24 hours, that Capt. Hamilton might carry back the priests which he had brought and landed

CONTRARY to law.

From this simple, unvarnished statement of From this simple, unvarnished statement of facts as they occurred, the civilized world will judge how much occasion the French frigate has had for its outrageous conduct towards a harmless and defenceless nation, and how much ground the Consul had for his letter of complaint to the Queen. (It will be recollected that President Van Buren promptly removed the Consul from his office, as soon as Queen Pomare made a representation of his

Conduct.)
The next day, December 12th, the Consul addressed a letter to Her Majesty complaining that his consulate had been broken open—that the Catholics under his protection had been that his consulate had been broken open—that the Catholics under his protection had been taken away—that the American flag had been insulted, and that he should not hoist it again till a Man of War should arrive to reinstate

him in his office. Sood after, Tahiti was visited by His British Majesty's ship of war Acteon, Captain, Lord Edward Russel, to whom the Queen addressed the following letter:

Tuhiti, December 23, 1836.

Captain,-Peace be with you. I now make known to you the unpleasant business which has lately taker place at Tahiti. Two French-men, Roman Catholic priests, came here to

his official duties, the Consul had learned, that | teach their doctrines. It was not agreeable

his official duties, the Cousul had learned, that no master of a vessel could turn a man on the shore without permission under a penalty of \$80, and hence he inferred, that if passengers should pay that sum, they might remain on the Island, the same as a sailor turned on shore by his master. (See Port Regulations, Art. 3.)

The printed law is as follows, Art. 3. "No master or commander of a vessel is to discharge master or commander or commander or commander agreeable to us, the LAWS OF OUR LAND WILL NOT ALLOW IT. On that account it is not agreeable to us that these men should remain on Tahiti. Had they remained on this Island, much evil would have arisen in the governmuch evil would have arisen in the govern-ment. On this account we were strenuous to regard our laws. Are we wrong in doing this? We think that we are not wrong. In no way whatever have we treated these persons ill. This is what has occasioned the difficulty. These two persons would not regard our laws. And they have been assisted by the American Consul. We think that is not his proper busi-And they have been assisted by the American Consul. We think that is not his proper business. On the day on which he was received as American Consul, he said, "I will regard all the Tahitian laws," but now he does not regard those laws. We have not treated him ill while he has been living among us. This is what we wish, that we may live together in peace and good will towards each other. Peace be with you.

In a public assembly the whole subject was a public assembly the whole subject was a constant.

be with you.

In a public assembly the whole subject was laid before His Lordship, and he gave his reasons for the following opinions, viz: that the Queen was quite correct in sending the priests away—and that if the American Consul was

away—and that if the American Consul was secreting people in a private residence, contrary to the laws of the Island, the Queen did right to break it open.

Queen Pomare's simple, candid letter, giving reasons why the government were unwilling to receive the intruding priests, and also reasons for the conduct of the government towards them, will speak for itself, and the dewards them, will speak for itself, and the de-cision of Lord Russel, after a full investiga-tion of the facts, will show how his Lordship tion of the facts, w viewed the matter.

A particular account of the second and last attempt of the Catholics to enter Tahiti, and the conduct of the Queen and governors to-wards them, will be reserved for the next com-

Yours truly, EPHRAIM SPAULDING. munication.

For the Boston Recorder.
PROTESTANT SOCIETY.

PROTESTANT SOCIETY.

We the undersigned, being impressed with the importance of doing what we can for the support of civil-and religious freedom, and that the alarming prevalence of Popery in this country threatens to destroy all that is dear to us, and bring us under a most cruel despotism, deem it expedient, as philanthropists, patriots and Christians, to do what we can to suppress Popery, and to aid in the support of such means press Popery, and to aid in the support of such me as have for their object the overthrow of the errors Romanism, and to preserve the present and future well-being of Roman Catholics.

The above expresses the main design of a society. in the vicinity of Boston, which is governed by a con-stitution, and laws in harmony with it. The design of the association, and remarks on the subject of Romanism, they voted to print.

WARREN SMITH, Scribe. Remarks on the subject of Romanism.

It would be interesting and useful to trace out Romanism in all its radical principles as it relates to civil and religious life; but we will mention only a few, of the many things, which ought to be brought before the public mind, and repeated. All ought to be impressed wisk some of those startling considerations which are most prominent in that 'mystery of iniqui-ty,' and which have filled the world with sla-

ty,' and which have filled the world with sta-very and blood for twelve hundred years, and which threatens to destroy all we hold dear. First of all, let it be remembered, that all the principles and devices of the papal authori-ties are held by papists to be infallible, and a denial of this is the forfeiture of liberty, prop-erty and life; and often life drawn out in tortures most extreme. Such is Romanism in the nineleenth century, judging by their fundamen-tal doctrine of their infallibility, and by their

The following is an extract: it is a decree of the Council of Lateran, held by the Pope, called Innocent III. A. D. 1215, more than 600

excommunicate and anothematize every heresy that raises itself against this holy, orthodox, Catholic faith, which we have already expounded, condemning all heretics, by whatever name they may be called. And being condemned, let them be left to the secular power, or to bailiffs to be punished by due animadversion. And let the secular power be warned and induced, and, if necessary, be com-pelled by ecclesiastical censure, that, as they desire to be reputed and considered believers, take an oath for the defence of the faith, that they will endeavor, in good earnest, to ex-terminate, to their utmost power, from the lands subject to their jurisdiction, all parties denoted by the church; so that from henceand comprovincial bishops, be tried by the bond of excommunication; and if he scores to pope, that he may denounce his vassals, (sub-jects,) thenceforth absolved from their fidelity, (allegiance,) and may expose his country be seized on by the Catholics, who, extermination ting the parties, (all but papists,) may possess it without any contradicti it without any contradiction, and may keep at in the purity of the faith, saving the right of the principal lord, provided he put no obsta-cles hereunto, nor oppose any inpediment; the same law, however, being observed in regard to those, who have no principal lords. And ting of heretics, shall enjoy that indulgence, and be fortified with that holy privilege, which is granted to them that go to the help of the

they are now forbidden, under severe penalties, ney are now forbidden, under severe penalties, or ead the Bible printed by Protestants, whom ney call herelies. And to the question, 'What a heresy?' a priest gave the following answer. It is heresy to read the Bible: it is heresy to to helieve what your priest teaches: it is eresy not to attend mass and confession; and of to pay church dues: and, above all, it is able to a priest, directions of the price not to pay church dues: and, above all, it is rank heresy to acl contrary to a priest's directions?" Hence the poor ignorant papists would think it their duty to kill any one, fire your house or city, or do any thing else, if a priest should require it of them. And they are encouraged to commit all sorts of enormities by the indulgences they receive, and promises made, that if they die in the act of obedience, they shall be absolved from all guilt, and be saxed. Thus 'the man of sin, and son of condition,' as Paul says, 2 Thess. 2: 4. of perdition,' as Paul says, 2 Thess. 2: 4, "opposeth and exalteth himself above all that is called God, or that is worshipped; so

that he as God, sitteth in the temple of God, showing himself that he is God." Accordingly they sanction circusses, and theatres, riots, drunken frolics, and any and every kind of wickedness, on the holy Sabbath!

According to their principles and practices for twelve centuries, all Protestants, whom they insolently call heretics, must be exterminated from the earth! Let the government of this nation be taken into the hands of papists, a thing they desire and are struggling to accomplish, and which is very possible, and we should hear the thunders of 1215, and see and feel those cruel and abominable decrees promptly executed. Imprisonments, confiscations, fires, racks, and nameless tortures would be the order of the day. Have we no cause of the order of the day. Have we no cause of alarm, when, in five years, near 250,000 Romanists have landed in the city of New York; manists have landed in the city of New York; and many hundreds of thousands have passed up the Mississippi into the great west; and multitudes cross over from Canada, and land at numerous cities and seaport towns? And when large preparations are making in Europe for the transportation of millions more, all under oath to the Romish power, notwithstanding any oaths of allegiance to this government?! We are bound as freemen, and as Christians, to be on the alert, and do all we can to preto be on the alert, and oall we can to pre-serve our Republic from the iron grasp of Ro-mish despotism, and our Christian institutions from the corrupting power of "the beast." We surely have cause of alarm: and the more, sour citizens, generally, have been, and are, in such lethal slumbers on this subject, as to render them, like the Zidonians, an easy prey to foreigners. And if we slumber on much longer, the residue of our history will be written in lines of blood!

ten in lines of blood!

It is an imperious duty devolving on us, to try, as far as we can, to bring the multitude of those ignorant and besotted dupes of papal policy and power to the true knowledge and enjoyment of that 'liberty wherewith Christ maketh his children free.' Let us cultivate a spirit of gospel sympathy, compassion and be-nevolence, and pray much for their enlighten-ing, reformation and salvation. Pity and pray for them, if you can render them no oth and the more, as they are more blinded than hardened, their consciences being in the keeping of a rapacious and profligate priesthood.— The learned among them are slaves to their own lusts, and the unlearned, which compose the great mass of that wretched people, are slaves to the lusts of those who have dominion slaves to the lusts of those who have dominion over their faith, as well as over their persons and property. We are bound to act on the true and ingenuous principles of the gospel towards all that wicked and deluded people who are grossly intolerant, and who practice according to the ungodly decrees of 'the man of sing the son of perilition', and who are the sin, the son of perdition,' and who are the sworn enemies of this, and of every other free complacency, but of pity and benevolence, 'do-ing good to those that hate us, and pray for them that despitefully use us and persecute us.' If, to be under the influence of a false system of religion whose deadly principles are fittal to the soul, as well as all rational liberty, be a greater calamity than to be under no system at all, then the Roman Catholics, who are fastened down to that deformed and abomina ble system of popery, are in a more deplorable condition than the native occupants of the wil-derness! O, pray for their conversion to truth

### Religious.

"BE SHORT."-No. IV. HINTS-TO MINISTERS OF THE GOSPEL.

Although manner is not the soul, it is the od or evil attire of all pastoral ministrations. On the first acquaintance, this makes an impress the mind never loses. It is true to a proverb, that every good speaker has not a seraph's voice; nor are all good men equally endowed with talents, force and fancy. Yet he who has godliness, industry and common sense, may by his pre-engaging manner be an highly acceptable and useful minister. Here pains-taking is sure of success. Here the garnet is made to vie with the diamond. All know it is the pious minister's aim to reach the heart-to convert the soul-to reform the man-a most mighty work! Surely then, he must first command the attention, and secure to personal esteem; then may be enlist the ear to effect his purpose. Now is the victory achieved. To lay such stress upon manner, form, or appearance, however, is conceded to be high proof of human nature fallen. It seems to be putting shade for substance. Still we must recollect they may be easily wrought into pre-possessions or prejudices. Is the minister's costume of antique cut, or is it a fashion of the ton? Far better avoid either extreme. Nay, confirm this chapter by his oath. But if the temporal lord required and warned by the church, shall neglect to purge his territory of this heretical faith, let him, by metropolitan and comprovincial bishops, be tried by the confirmation of the second continually fly-incompressions. The second confirmation is considered as the altar, when offering prayer, a scowl knits his brow, or his eyes roll in their sockets, half-closed; or when reading the hymorian back and forth from the book to the audience; and his utterance a kind of role and the second confirmation of the second confirmat The portion of Holy writ selected as the the of our meditations at this time, you will find recorded in the second epistle of St. Paul, the Apostle, to the Corinthians, the 12th chapter, and 19th verse, the last clause of the verse." Why not rather say, 2d Corinthians, 12th chap-ter, 19th verse? Is any Christian assembly so ignorant at this age as to need a more wordy naming of the text? Next comes a trite or small subject—its heads and words many, its parts poverty-stricken—and leanness the epi-taph inscribed on the whole performance. Now nothing but the manner,-in that beats high with emotion, the tougue that falters, and the soul that glows, can make such a discourse take effect. A sermon with-out life, will not breathe a life-giving spirit into an audience. In a word, thou me strictly forbade the laity to possess the books to feed to long. "Speak to find Old and New Testaments in the vernacular idiom. This prohibition has been considered sacred for more than 600 years; and they are against the same factorial to the point they are against the point that the point t itself. So spake he; and sometimes even Jesus himself wept. Who ever heard a pop-ular audience complain, that a discourse was too short, or too animated? A parish minister has been known to occupy only about twe has been known to occupy only about twenty minutes, ordinarily, in delivering his sermon. A successful preacher too,—for he spake with fervency, force and feeling. His manner was all prepossessing. Nor does this wonderful power captivate merely in the pulpit. No—its triumphs are mighty in the church, in the world, every where. Yet sometimes unhappily, though his church be a cluster of heaven-born spirits, his church be a cluster of heaven-norm spirits, he is not content to be its angel, but aspires to be its regent. A member of five or ten talents he would keep in the shade;—another of a single talent he would overlook. This one's voice is never heard in prayer, nor in making a religious remark. But it is principally among the people in the wild fields of nature, the minister's manner is in itself the most unfor-

minister's manner is in itself the most u tunate. He is not aware how often it is said, -" our minister knows nothing of us;" while

that he as God, sitteth in the temple of God, he would take umbrage, were he told that he was AccordingAccordingattractives, riots,
very kind of
and practices
tants, whom
the extermito recomment of be with them in every day life?—visit their
work shops, their families, or their fields?
what do you know of the poor man's wants,
or the widow's tears, at their own homes? In short, though a minister's first appearance is the ordeal,—his manner of writing, of delivery, of life, will form his destiny, and imprint a characteristic seal upon his usefulness

For the Boston Recorder.

DEATH. How awful are the solemnities of the hour of death! To think of parting at once with all we love on earth, and going into an unknown eternity—how it chills our worldly af-

known eternity—how it chills our worldly affections! Is it possible the hand that traces these lines, this beating heart, this agile frame, may in a few days be wrapped in the winding sheet, shut up in the coffin, and lowered into the cold, cold grave? Yes, this may be; and though now enjoying health, something whispers me that it will be even so.

How often in the days of my boyhood have the thoughts of death, crowded upon my mind, and how often did I resolve to be better, and seek a preparation. After I left the paternal roof and went abroad into the busy world to gain an honest livelihood, whenever the hand of sickness was upon me, how have I remembered my broken promises, and trembled at the thought of dying! Afterward, when ambition had allured me "far from my native home," how have I remembered the kind advice of a dear father, and the tears and the parting bleshow have I remembered the kind advice of a dear father, and the tears and the parting blessing of an affectionate mother! They are before me now. The paternal admonition, "Remember thy Creator," and the last benediction of that dead one on whose fond bosom were spent my happy hours of infancy, "God bless thee, my son," still sounds in my ear. That kind father now slumbers in the tomb, and a letter from my friends, received a day or two since, informs me that my mother too lies at since, informs me that my mother too lies at the point of death. Would that I were prepared to follow them! Though in the morning of life, the world has lost its charm, and still I dread the tomb. All is dark beyond! I have read in the Bible, which I believe is a revelation from God, that "without holiness no man shall see the Lord;" and though I have always maintained as worshand respectable. always maintained a moral and respectable course of conduct, I feel that I am not Holy!

These are no childish whims. My spirit has never quailed in the most dreadful scenes and now, if occasion required the execution of a dangerous enterprise, I would occupy the most daring point. Indeed, I have lost all fear most daring point. Indeed, I have lost all fear of mortals, but my subdued soul trembles be-fore the Almighty! Oh God! I am not prepared to die, or to stand before thee in judgheard from your preachers that Jesus died for me. But it avails me nothing. My heart remains the same. O that one ray of heavenly light could pierce the darkness of my poor soul, or that I could once hear the sweet and melting tones of God's mercy and forgive-

"When overwhelmed with grief, My heart within me dies; Helpless, and far from all relief, To Heaven I lift mine eyes." A Stranger in a Strange Land. Boston, July 16, 1839.

### FORM OF SELF-EXAMINATION.

BY DR. GRIFFIN.

1. God. In my love to God am I affected with mere kindness without a moral character; or do I love that holiness which seeks to bottom or do I love that holiness which seeks to bottom the happiness of the universe upon holy order? which requires me to love him better than my-self? which hates sin as the disturber of the pub-lic order and happiness? which hates and forbids my sins? And do I love that justice, (another name for universal rectitude,) which respects the rights of all beings, and in defence of the rights of the universe punishes sin? Do I re-joice that such a God reigns? Do I love to lie at his feet and look up from the dust and lie at his feet and look up from the dust and see him on the throne? In the most trying scenes do I submit to him? Am I glad that all my interests and circumstances are at his dis-posal? Do I depend on him for all things? Can I trust him for all that I need for time and eternity? Is it my supreme desire to see him known and honored as God? Is it my sincere wish and purpose to serve him all my days? to promote the benevolent interests of his king-dom? to recommend him to all? Do I love to be in his presence and commune with him in to be in heaven? Am I thankful to him for my rational existence, my unnumbered com-forts, and my immortal hopes? For love like this do I feel incapable of making any returns, and put myself down for an everlasting bank-rupt? Is it a joy to reflect that God will be his wn reward, -all that reward to himself that he ever expected or desired? that he is infinite-

he ever expected or desired? that he is infinitely happy in gratified benevolence?

II. Law.—Do I love the divine law? Does, it appear glorious that God forbids all selfishness, pride, and idolatrous attachment to the creature, and requires men to love him with all the heart, and their neighbor as themselves? Does it appear glorious that he has taker Does it appear glorious that he has taken such strong measures to render this lovely and harmonizing temper universal, by promising to reward it with endless joys and threatening the opposite with eternal death? Do the threatenings, and the execution of them, appear just? Does this blessed law, proceeding from the heart of God as a stream from the fountain, show him to me full of the very love which the law requires?
III. Sin. Have I the deepest sense of sin

when I have the clearest views of God? Do hate sin? and chiefly because it is against him Do I long to be delivered from it, more than from any other evil? Do I pant after universal holiness with groanings which cannot be uttered? and that, not so much for the reward, as because it is right and agreeable to the will of God? Are the remains of indwelling sin my greatest grief and burden? Do I realizing-ly feel that I deserve eternal death? Do I thor myself and repent in dust and ashes? sin? Am I generally the happiest when I feel the most unworthy? Did I ever see myself to be utterly undone; unable to induce God to change my heart or pardon my sins, and too desperately wicked to think a good thought of myself? and did I then cast myself helpless

of inyself? and did I then cast myself helpless and dead upon his self-moving power and mercy? Did I see my perishing need of a Saviour, through whom alone that power and mercy could be exercised?

IV. Christ. Does it appear to me a reality that Christ died for sinners, to answer the end of their punishment? Do I fully credit the oath by which God constituted his Son the High Priest of the world and engaged to accord his specifice and intercession for sinners? cept his sacrifice and intercession for sinners?
Do I realize the sincerity of the invitation and promise as extended to me, and that God will

certainly receive me for Christ's sake if I go to him aright? Does the whole Bible appear more true and more precious than it once did? Do I find that a view of my own vileness and of the awful purity of God is necessary to give me a sense of that glorious High Priest, So necessary for my acceptance with God, make me feel that I am polluted and vile? Do I really depend upon his death as the ground of my pardon? Do I hope to receive all positive good as his reward? Do I cast myself upon his intercession? Do I see that, vile as I am, I may go to God through him? Do I see him to be a medium through which a whole world may come? and do I long that all should see him as he is, and should go to God by him? Does this way of salvation appear glorious, as supporting all the holy principles of the law, disclosing the wonderful perfections of God, and saving a guilty world? Is it my hearty

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disclosing the wonderful perfections of God, and saving a guilty world? Is it my hearty wish to be saved in no other way? Is Christ precious to my soul; the chief among ten thousands and altogether lovely? Do I esteem all things but dross in comparison with the knowledge of Jesus Christ my Lord? Does that cross crucify me to sin and the world? Do I feel myself not my own, but bought with a price? and have I heartily consecrated all that I am and have to the service of my Rethat I am and have to the service of my Re-deemer? Have I not kept back a part? Are my powers, my time, my influence, my property, my friends, all devoted, and held rendy to be employed or resigned as first as he shall call? Am I willing to deny myself and even to die for his name's sake? Do I long to see his kingdom advanced, more than any other interest? And when I see it do I rejoice more than in the late of th than in great riches? Is it ravishing to see the Lamb in the midst of his Father's throne, extolled and honored by all heaven? Do I long to be there casting my crown at his feet, and ascribing to him all the glory of my salvation? Will that constitute the sweetest part of my heaven?

heaven?
V. OBEDIENCE. Do I habitually obey all
God's commands? Is there no single sin that
I habitually indulge? Is there no single neglect that I habitually allow? Do I select and lect that I habitually allow? Do I select and pursue my business, and regulate my expenses, and conduct my intercourse with society, from a sacred regard to the divine authority? Do I act with a sensible reference to this from hour to hour? Do I habitually know what it is to be moved to action by the love of God, and to draw from him all my motives to active service and holy living? Does my religion reduce my selfishness, pride, and love of the world, and make me more and more disintercated hours live and to the world, and make me more and more disintercated. ested, humble, dead to the world, and devoted

VI. My Neighbor. Is there a human being VI. MY NEIGHBOR. Is there a human being on the face of the earth whom I would harm? at whose calamity I would rejoice? to whom I do not wish well? whom I would not befriend if in my power? Take my rival in business or honor,—my greatest enemy; and am I hurt at any assault upon his feelings or good name? In my temper and conduct do I render to him what I might reasonably wish him to render to man. what I might reasonably wish him to render to me? Do I feel more benevolearly than I once didtowards all mankind? Do I make conscience of doing them daily all the good in my power? Do I daily deny myself for others in little things? Do I conscientiously discharge my relative duties? Am I charitable to the poor to the extent of my means? Am I concerned for the spiritual interests of those around me? and do I show it in my prayers and in my faithful dealings with them? Have I a special delight in the character and company of Christians?

THE CURIOSI.—There is one sect in the re-ligious world, which although not enumerated in any book of denominations, or in any other m any hook of denominations, or in any other theological dictionary; which although it has neither distinct creed nor separate temples, still it is entitled to a specific notification; this sect I shall denominate the Curiosi. Their identifying trait is a love of novelty. They may belong to any preacher who for the time can interest them by something new; and they attach themselves to every congregation, that attach themselves to every congregation, that has something going on out of the common way. Thus they are carried along the stream ay. Thus they are carried along the stream profession, like twigs and chips that are floating near the edge of a river, they are intercepted by every weed, and whirled by in every little eddy.—Rev. J. A. James.

### Temperance.

From the Pastor's Journal. LIQUOR -- MURDER -- EXECUTION.

Ten days ago, was executed in this village, (Carthage, Hancock Co., Ill.,) a young man, named Fraime. A year since, on the Illinois river, in Schuyler county, in a grocery he com-mitted murder. He changed his trial from that county to this, and during the last term of our court he was put upon trial for his life, convicted, sentenced, and on Saturday, the

18th inst., was hung.
It was my incluncholy duty, as a minister of the Gospel, to visit him from day to day, and the Gospel, to Visit in From From any to day, and to give him that instruction which the awful situation of his soul demanded. I had long and frequent interviews with him, and learned in detail, the history of his wretched life. When a boy, eight years old, he, through the influence of groceries, began to drink; and this he told me was the first and main cause of his ruin. The habit of using intoxicating liquor was continued till his confinement; and the crime for which he died was committed under

was continued till his commenent; and the crime for which he died was committed under the influence of liquor, and in a grocery—in which he and the man whom he murdered were drinking gin. And, in all my conversations with him, he would say, "It was liquor that brought me here."

The evening previous to his execution, I asked him, if he had any request to leave behind. Yes, said he promptly, "Tell every young man not to drink liquor; tell them to fly from it, it is the root of all evil—it has brought me to this dangeon, and caused these heavy irons to be hound on my feet and hands." I attended him at the gallows, and before three thousand persons did I hear him in tones that ought to have melted every heart, tell them that "Liquor was the cause by which he was doomed to die." To use his own words, "You see before you a young man, eighteen that "Liquor was the cause by which he was doomed to die." To use his own words, "You see before you a young man, eighteen years and six months old, who is to die in less than two hours; and what do you think brought me here? I will tell you; it was whiskey, or rather intoxicating liquor that did it." And in the deepest agony of his soul he would exclaim, "It was liquor, liquor, that brought me to this dreadful end! And," said he, "I warn young man, and old man, and every how. to this dreadful cho! And, sand he, "I warn
every young man, and old man, and every boy,
not to touch or have any thing to do with liquor." And poor Fraime died with the words
upon his lips, "It was liquor that brought me
to the gallows!"

Ah! how I wished every grogseller could
have heard him, and, if their hearts were not

have heard him, and, if their hearts were no as hard as a rock, they must have been touched I rose on the scaffold, and made an appeal to the immense multitude in favor of tem ance, and added my voice with that of Frair against groceries and the use of liquor.

O my God, I cried, speed the glorious cause of temperance, till every still-house is closed— every grocery is shut up—and every nation puler the whole heavens, make the act of inder the whole heavens, make the inquor, manufacturing and vending intoxicating liquor, a crime punishable with severe penalties! thousand murders—and ten thous voices—respond and say, Amen! usand weeping

### Intelligence.

LONDON ANNIVERSARIES. The Eaglish Correspondent of the New York son) writes as follows, under date of 29th of May Evangelist, (who is supposed to be Rev. Dr. Matthe-

You will, no doubt, have received the copies of the "Patriot," which were sent about ten days ago, and which furnish an account of our principal societies. I also expect that Dr Beman will furnish you with facts and with his first impressions, which must excite greater interest than any account that I can give. There are some things, however, which he cannot do, that I can perform. I can make a comparison between this year's meetings and those of former years; and I can speak of the deputation and its reception more freely than

with regard to the first topic I would sav that, compared with former years, the mee ings this year have been dull. I do not mea ings this year have been dull. I do not mean less noise and applause, or less disapprobation expressed in auditude tones; but less mental energy than usual—less of that manly, hold grappling with great evils, than in former years—less of that powerful, may, almost overwhelming defence of great principles, which I have witnessed—less of that hallowed excitement among the people, which seemed to constrain them to consecrate all to Christ. Perhaps I should except from the above comparison the meeting of the London Missionary Soe London Missionary So son the meeting of ciety, which, though not equal to some ciety, which, though not equal to some former meetings, was good, substantial, and useful. No missionaries from heathen lands were there, to produce some of the feelings which have been elicited in former times. This, however, was a token for good—as the good men were laboring abroad instead of being at home, and the meeting was thus denrived of home, and the meeting was thus deprived adventitious help, and compelled to fall back on principle. I ought to say farther, that most of our institutions have kept up the amount of their income; but there does not appear to be a determination to increase it. Here, again, I must except the Missionary Society. At its anniversary, a resolution was passed unani-monsty, that an attempt he made to raise the income to £100,000. Last year it only reachmeane to £100,000. Last year it only reached £64,000. Without a great impulse of missionary zeal and systematic effort, this cannot be done. Wealth—there is enough of that profession—there is enough of that also; knowledge of the state of the heathen world is likewise widely extended; what is wanting, is the spirit of Christ. If this existed in greater power in our ministers and in our church members, I am convinced that neither men nor money would be wanting. The same spirit that furnishes the one agency would provid the other. My deepening conviction is, that the church has hardly begun to do her duty; that we have been making the efforts of children, keeping too much by childish things; that we have yet to become men, and to put away childish things. May that time soon ar-

### THE AMERICAN DEPUTATION.

Drs. Beman and Patton have been most vorably received at all the meetings which they attended. I ought in justice to say more, that their reception has been warm, most cor-dial and affectionate. Dr. B. has been an invalid, and has consequently appeared less at public meetings than Dr. P. But both of them have done their duty, and have well repre-sented your religious institutions. The affecregards of your churches which sent them, have been responded to by the Congregational churches of England and Wales; so hat, I trust, the delegation has drawn the Christians of both countries, who desire and value this fraternal intercourse, more closely together. I was much gratified at the meetings of the Congregational Union, to perceive so much kind, enlightened feeling on all sides. am convinced, when your delegation returns and gives in a report, that it must be perfectly satisfactory to you as well as to the that their presence and addresses at our public meetings, which included all de-nominations, will do good at this particular time, when we had been so recently threatened with clared; and no sentiment was more loudly d than when the desire was expressed here never should be war between England and America. Tories, Whigs, Radicals, Churchmen and Dissenters, united in the sentiment most cordially. The views also which your delegation take of abolition, gave them a greater hold of our audiences. No American, known to be unfavorable to the abolition of slavery, would be heard patiently in England. I make no remarks as to the justice, kindness or policy of such impalience, but merely state

I have much more to write about, but reserve it. Our protracted meetings are going on in various parts, with good effects. Dr. Patton has engaged to visit two or three where such services are to take place.

Benevolent Societies .- We have in the London Beaccolent Societies.—We have in the London Missionary Register for May notices of the meetings of the Missionary and other Societies in the early part of that month. The receipts of all for the last year amounted to about \$2,105,000. This includes, however, about \$500,000 for Bibles, Tracts, &c. sold. The receipts of the Foreign Mission Societies amounted to \$1,118,000,—among which some of the largest received in round numbers, as follows:—

Wesleyan, Church, 320,000 99,000 London (Cong. chiefly,) 291,000

### From the London Watchman, June 6.

METHODIST MISSIONARIES IN SPAIN. With more grief than surprise our readers will learn that the Rev. W. H. Rule, a faithful and zealous Wesleyan missionary, has been expelled from Cadiz, where, for nearly two years and a half, a branch of the Gibraltar in has been established for the benefit of the British and American scamen who visit that port; and where a Spanish school has been ced, and an oratory opened, in which be conducted the devotions of a few ds who were desirous to attend Pro-Mr. Rule ule conducted the devotions of a few rds who were desirous to attend Pro-tworship. We give a translation of the Royal Order published in Cadiz on this subans by which this Order obtained, and the circumstances under which it was issued, after Mr. Rule had been by authority required to leave Cadiz, are in character with that apostacy which works with "all deceivableness of unrighteousness." Will the Government of this Persperse.

testant pastor from his flock, either as instrucrs of youth, or as teachers of religion. The following is the "Royal Order:"

Ministry of the Government of the Penin-sula? Fourth Section: I have laid before her Majesty the Queen Governess your communi-cation of the 23d inst. relative to the English Methodist clergyman, Mr. Rule, who, with Methodist clergyman, Mr. Rule, who, with criminal tenacity, attempts to propagate in that capital, (Cadiz.) his doctrines, availing himself both of preaching and teaching. Her Majesty being fully informed has deigned to approve of all the measures you have taken in this serious business, and in order to avoid the call which might send to Smite Form yer. evils which might result to Spain from perevils which might result to Spain from permitting the introduction of new seeds of discord, she has thought fit to command that Mr. Rule be forbidden to open establishments of any sort, whether a school of primary instruction, a college of humanities, or any other, in which, directly, by himself, or by persons under his influence he might discerning to der his influence, he might disseminate doc rines contrary to our religious unity. It is be not permitted under any pretext to have meetings, conferences, or preachings, in his house, and that, if in spite of this prohibition he should continue to hold such exercises, contrary both to our belief and to our laws, tha fier the facts have been fully made out by written information you cause him to leave the province. Finally, her Majesty desires that you enjoin on the commissions of primary instruc-tion that they watch over all the schools of their district with the greatest care, in order to predistrict with the greatest care, in order vent the introduction into them of de that this fanatical sectary endeavors with such perseverance to spread abroad. By Royal Or der I communicate this to *Usia* that you may understand it and carry it into effect. Go keep you many years. Madrid, April 30, 1839. HOMPANERA DE COS.

the Civil Governor of Cause Manrique. (Copy)

### ROSTON RECORDER.

FRIDAY, JULY 26, 1839.

INDIA. We have received our usual file of the " Friend

India," published at Serampore, from which we gather the following items:-

LADIES NATIVE FEMALE SCHOOL SOCIETY. This Society devotes its care to a Female Christian Institution, under the care of Mrs. Campbell and her sister. It has under its care twenty-seven orphans During the last year, seven of the inmates have been married to young men of the native churches. Several of the children give evidence of piety. Similar institutions have been established at every station of the London Missionary Society.

HINDOO COLLEGE.-Five Hindoos received diplomas at this college, on the second of February, for e practice of medicine.

AGEA SCHOOL BOOK SOCIETY -- A society has been formed at Agea, the past year, under promising circumstances, for the translation and publication school books in the vernacular language of India. ICE AND APPLES .- Mr. Tudor arrived in Febru

ary, with his cargo of Ice and American Apples and Pears, to the great gratification of the East Indians. KIDNAPPING .- It appears, notwithstanding the

ositive prohibition of the importation of the coolies to British West Indies, a system of kidnapping is being carried on, not less atrocious than the African slave trade. It is expected, however, that the vigilance of the British government will break it up. The " Freind of India" remarks: -

We are happy to find from the papers which have We are happy to find from the papers which have been brought by the last Overland Mail, that the report of the unceting which was held in Calcutta, in July last, to petition Government on the subject of the Cooly Trade, has excited a most lively sensation to England. Public indignation has been kindled at the intelligence of those nefarious practices, which were brought to light at that period in Calcutta; and we have no longer any apprehension that the Trade will be suffered to revive, under any denomination or pretence. Public sympathy has been awakened in favor of the victims of this burbarous system; the public of the victims of this burbarous system; the public of the victims of this barbarous system; the publ mind is fully alive to the enormity and the ext system can put in practice, will be allowed to delude those who have now been introduced behind the scenes. After having, at an unexampled sacrifice of money, and after an unexampled struggle, succeeded in extingeishing Slavery itself in the colonies of British ian, the benevolent in our native land will not allow new Slave Trade to grow up in the East, under pretence of allowing "free men to take their labor to the best market." The people of England are per-fectly aware of the capidity, the policy, and the inextinguishable perseverance of those who have once tasted the profits which are to be derived fro longer a secret, that the West India Planters banker after the cheap labor of our patient Coolies; and it is in this country impressed with the conviction well known, that as soon as the prohibition to expor them is related, every port in India will become a mere slave mart, and our coasts, to the extent of more than two thousand miles, will be desolated with scenes of rapine and cruelty, as revolting as those which have depopulated the coast of Africa.

CALCUTTA SEAMEN'S FRIEND SOCIETY .-- This institution is increasing in usefulness. The gospel is preached in their floating chapel twice every Sabbath, and every Wednesday evening, and occasionally on heard such vessels as are favored with pious commanders. The attendance the past year has been greater than any preceding year. A new Floating Chapel has been constructed at an expense of more than 7000 rupees. The services have been chiefly performed by Rev. Mr. Penney, who, we regret to state, has been suddenly cut off by the cholera. Sailors' Homes have been established the past year at Bombay, Madras, Singapore and Canton.

CHRISTIANITY IN CHINA .- A French paper states that a mission of the Greek church has existed at Pekin ever since the time of Peter the Great: that upwards of 300,000 Chinese have embraced Christianity, (nominal of course;) that the Emperor has stud ied it, and holds it in respect; that the law of 1836, was directed against the English, of whose political influence the Emperor began to be afraid; and that all persecution against Christianity, in the Empire, will soon cease.

ENGLAND AND PERSIA .- The progress of the English army up the Indus is strenuously opposed by the natives, and the prospect of a war between England and Persia seems to be increasing. The "Friend of India," of Feb. 11, states that the political functions of the British Envoy at the Persian Court had ceased, and he was on his way home. It is also Go stated, in one account that the Russians had effected an alliance between Prince Karmain, at Herat, the king of Persia, and Dost Mohamed, to oppose the ad vance of the British into Affghanistan; and in another, hat the king of Persia had determined to re-invest

The Friend of India of Feb. 28, contains intelligence of the success of the British army, without bloodshed. The Editor remarks:-

Government was evidently the result of a secret comwith the powers beyond the Indus, from bination with the powers beyond the Indas, from whom he expected succor. His unconditional submission, on the approach of our troops, is likely therefore, to produce a favorable impression in Afighanisan, and by confirming the dread of our power, to smooth the path of future operations. It is an auspicious circumstance, that the progress of our troops northward from the sea, and southward from Ferozepore, through the territory of independent and jealous powers, situated on the left bank of the Indus, has been accomplished without the necessity of fring rebeen accomplished without the necessity of firing shot, with the exception of a broadside or two from the Wellesley, at one of the mouths of that river. This uninterrupted advance must serve to deepen among European nations, the idea of our aupremacy in India.

The Indus may now be considered as emphatically our boundary. The oldest Mahomedan conquest India is brought into a state of dependent alia with us. Our paramount authority has now be extended among the tribes on the Indus, who h never yet ack wledged it; and they are linked with ssociation of states over which the genius Britain presides. But for the circumstan have constrained us to take up an advanthe association of states over which the genius of Great Britain presides. But for the circumstances which have constrained us to take up an advanced position beyond the Indus, we question whether the footing we have now gained on its banks could have been acquired for years to come. This may, therefore, be deemed an important collateral result of the present movement. It will remont for us to improve the advantages which have thus been gained, by making the line of this river an effective line of defence. With the entire command of that river, and with the Steamers which the Court of Directors are said to have destined for its navigation, nothing will be wanthave destined for its navigation, nothing will be wan-ing but a free passage through Egypt, to enable us to transport a body of European troops from Falmouth to the Punjah, in less than ten weeks. The countries on both sides the ludus which have been so long the victims of misery, will now commence a new exis-tence; an interchange of commodities will bring in its train industry and plenty; and the seeds of civiliza-tion will be sown and matured by this association with the foremost of civilized nations. With the free navigation of the Indus, under a British guarantee, why should we not expect, in a few years, that it will exhibit the same appearance of life and activity which the Ganges does? The vast regions of Central Asia, especially if a paramount British influence can once be established among them, will present a magnifivictims of misery, will now commence a new ecially if a paramount British influence can once established among them, will present a magnificent field for commercial enterprise. The Indus is the nearest route by which the manufactures and pro-ductions of Europe can be thrown into them; and where security has been established, commerce will not fail to follow. Whether we view the course of events, therefore, in a commercial, a political, or a moral point of view, they must be considered as forming a new era in the history of these extensive territories, and as the first step towards bringing then within the pale of modern civilized associa

### THE SHIPWRECKED SLAVES.

It will be recollected that several American ver sels, engaged in the regular slave trade between A exandria and New Orleans, were, at different times shipwrecked on the British West India Islands; and being brought up, by a writ of habeas corpus, were declared, under British law, to be FREE. It appears that our Minister to England has been engaged in very spirited correspondence with Lord Palmerston, upon a claim of indemnity for these slaves; in the course of which, he very distinctly intimates that the principle asserted by the British Government may lead to a war between the two nations. The sad spectacle would then be presented, of a war wared by the only Republican government on earth, in defence of slavery. And, it ought not to be forgotten, that it is proposed thus to employ northern blood and treasure, in sustaining this loathed and abborred system. The British government admit the claim for indemnification, in the case of those vessels which were wrecked while property in human beings was acknowledged in those Islands; but pertinacio refuse to recognize either the claim or the principle, in he case of those wrecked since slavery was abelished.

After failing to obtain a recognition of the principle ontended for, and breaking off the negotiation for ome months, our Minister, Mr. Stevenson, proposed convention, restricting the operation of the British laws to terra firma, and inhibiting the landing of foreign slaves at any place within the jurisdiction of the colonial authorities; and providing, in case of imperious necessity, that the negroes might be placed in fortification, or other place, under military command, till the owner could provide the means of reshipment. The following paragraphs from Lord Palmerston's reply, show the spirit of the British nation, on this subject:

"The British law seemes to every man the free xercise of his own will, with respect to the disposal The law gives to a slave his freedom: but if the slave thus set free should of his own accord pre-fer to return to another country with his master, and there to resume his condition of slavery, there is nothing in the law of England to prevent him from

doing so, for the law is protective and not compulsory.

But it would be impossible to propose to Parliament a law for the purpose of taking away from American slaves, who have come within the British

"With respect to the second suggestion of Mr. Stevenson, the undersigned has the honor to state, that to confine the operation of British laws to the terra firma, and to declare that such law should not extend to the harbors of British colonial scaports, extend to the harbors of British colonial scaports, would be to depart not merely from the law of England, but from the general law of nations; and we involve consequences so extensive in their possible operation, that her Majesty's Government would on that ground alone, independently of all other considerations, feel themselves precluded from acceding to such a proposition.
"The law of nations draws no distinction hat seen

the land of a country and the waters within its juris-diction; and the principle upon which those waters are assimilated in this respect with the land, is too important to be lightly abandoned. portant to be lightly aba

With regard to Mr. Stevenson's third suggestion that American slaves, landed by unavoidable ty within a British colony, should be placed for temporary safe custody under a military guard, the un-dersigned has also to express his regret that such an arrangement would be hable to insurmountable ob-

In the first place, a duty of that kind would be so repugnant to every feeling of the officers and men of the British army that her Majesty's Government would, in any case, be extremely unwilling to call of the British army that her Majesty's Government would, in any case, be extremely unwilling to call upon her Majesty's troops to perform it; and in the next place, it is doubtful whether the troops could be so employed consistently with the law now in force for the abolition of the slave trade; and her Majesty's Government could not propose to Parliament the repeal of that law.

"These are the difficulties which stand in the way of with a convention of Mr. Startmen her here."

of such a convention as Mr. Stevenson has been in-structed to suggest; but in addition to the foregoing observations, the undersigned would beg to remark that if Great Britain were to conclude such an arrange ment with the United States, she could assign no good reason for refusing to make a similar one with France, with Spain, with Portugal, with Denmark, and with Sweden; and the British Government, whose great aim for a lung course of years has been was issued, after Mr. Rule had been by authority required to leave Cadiz, are in character with that apostacy which works with "alldeceiver ableness of unrighteousness." Will the Government of this Protestant nation, either in this country or in the colonies, afford the sanction and support of the State to the emissaries of the corrupt and intolerant Church, which has originated and effected the separation of a Pro-

self made such sacrifices tories of the British grown."

Wir or rousell

### THE TEMPERANCE DINNER. Mr. Editor,—Can you afford space for this brief

interrogatory?

Do evangelical ministers preserve unsoiled the sanctity of their profession, or augment their personal usefulness, by being present at Webster dinners; or by responding, in a set speech, to a tonst of "The Clergy," at a Fourth of July celebration, where fourteen bandred personance and the second present the second pres

fourteen hundred persons are present?

An answer is requested to the above interrogatory, in the next number of the Boston Recorder. Z

It might not seem very modest in the writer, being layman, to undertake to determine what would o would not "preserve unsoiled the sanctity of their profession, or augment their personal usefulness; yet, as many people claim the right of keeping their ministers' consciences, even in matters of indifference, we may peralps be allowed to "show our opinion," on a question so gravely propounded. A categorical answer, however, even were we a dio cesan bishop, would not exactly meet the case. We will offer a few remarks, which may, perhaps, te-

lieve the mind of "Z." 1. We should doubt exceedingly whether evangelical ministers would " preserve unsoiled the sanctity of their profession, or augment their usefulness," by participating in a "Webster dinner," or in a public dinner given in honor of any other man; for the same reason that we would doubt the propriety of the same thing in a private Christian, and for an other reason applicable especially to ministers. Such things savor too much of man-worship, and are conducted too much in the spirit and on the principles of this world, to be participated in without injury to serious piety. And so perhaps, we might say of party politics generally; for we doubt whether any Christian can, with safety to his Christian character, and fidelity to his Divine Master, so identify himself with any political party as to be pledged to its measures or responsible for its acts; because such parties, in their associated capacity, frequently do things which would be worthy of discipline in an individua member of the church. At the same time, we believe it to be the solemn duty of every Christian to exercise his elective franchsie in such a manner as best to promote the elevation of good men to office There are, however, special reasons why ministers should not mingle or participate in political strife. Their office, as ambassadors of Christ, forbid it, as much as that of an ambassador at the court of St. James, forbids him to intermeddle with the strifes of the Whigs and Torys and Radicals-his Master's business would suffer by it.

2. We suppose, from the allusions contained in his ueries, that "Z." has reference to the fourth of Judinner at Fanouil Hall. That was not n " Webster dinner;" nor was it connected with any political party. It was simply a dinner in honor of temper--designed to promote temperance; though we confess there is a seeming incongruity between the means and the end. Yet such it was. There were no intoxicating liquors present-nothing stronger than emonade; and it was made up of all parties, except the rum party. It was designed to take the place of public fourth of July dinners, of the old stamp; and we believe many good men attended it from a sense of duty, believing it calculated, in this way, to do Whether they rightly judged, it is not for us o decide; but, if it was right for other good men to attend, for this purpose, we see not why it was wrong for ministers to attend. We confess, however, that we have no sympathy with such scenes; but we cannot condomn all feasting indiscriminately, nor the presence of ministers at feasts, without condemning the example of our Saviour; and we cannot make consciences for other men, with respect to such things, without violating the principles laid down by Paul, in the fourteenth chapter of Romans. The question must therefore turn simply on the matter of fact, whether the ministers present at such dinners, in particular cases, do any thing inconsistent with their ministerial character; and this leads us to the last part of the query, as to " responding, in a set speech, to a toast of "The Clergy," at a fourth of July dinner." In reference to this, we have to remark, that, though in the form of "toasts," the sentiments read by the Chair, in reference to which addresses were made, were in substance analogous to the resolutions spoken to, after the usual custom of popular meetings; and the one which called out : Rev. gentleman of this city, was merely an acknowledgement of a well known fact, that the clergy were active in the political revolution, which gave us free dom from one tyrant, and that they have been equaldominions, the right of serving out a writ of habeas corpus; or for the purpose of prohibiting a British court from issuing such a writ in favor of such a slave, or from ordering the discharge of such slave, if deliver us from another. We would not be willing but there was probably as little that was objectionable determined by the second appear to be illegal.

"Such a law would be so entirely at variance with every principle of the British Constitution, that no government could venture to propose it to Parliament, and no Parliament would agree to adopt it.

"With the second was probably as little that was objectionable at this dinner as at any public celebration of the second so far as we can judge from the reports of the speeches, they appear to have been good temperance lectures. The address of the clergyman alluded to, was in good taste, well timed, and abounding with just such sentiments as ought to be uttered by all who fear God, on the fourth of July. Whether he, or the other clergymen who were present, ought to have been there, we regard as a quee tion resting entirely with their own consciences; and which nobody else can decide for them. Yet, perhaps, if any of their brethren are offended or grieved with them for this, Paul's rule would lead them t eat no more fourth of July dinners while the world

### MP WINSLOW ON TEMPERANCE THE IMPORTANCE OF SUSTAINING THE LAW A discourse, delivered in Bowdoin street Church, Boston, on Sunday morning, June 16, 1839. By Rev. Hubbard Winslow."

We rejoice to see this sermon. We have long been impressed with the conviction that the pulpit must speak out upon this matter fearlessly, truly and earnestly. We have endeavored from time to time to awaken the church upon the importance of this law, in its object and its claims for support. But we have not taken occasion to speak of the duty of ministers in regard to it, and we do not now propose to read them a lecture upon the subject; but will give them the example and opinions of one of their own number, and in the language of the last Temperance Journal, say to them:

"It is not surprising that religious bodies, and clergymen individually, one and all, should advocate and move onward this cause. Traffic in intoxicating drink meets and sets at nought his influence at every step. It debages his trees. b. It debases his own bearers—depopulates an overishes his own parish—destroys the moral second affections he cultivate the social affections he cultivate. he scatters—wastes the social affections he cultivates—deadens moral sensibilities—diaregards man—defices God—and destroys the souls he toils to save. He meets no fee like it—no discouragement so heartrending. Our only wonder is, that the pulpit does not oftener speak forth the burning eloquence of hearts so often pained at the recital of rum's doings in the midst of each precious flock. How can the man of God hold his peace, when he sees before him, often, in the same house of prayer, the wolf and the lamb—the destroyer and the victim—committed

in other countries the very system which she has her- | alike to him for spiritual instruction, discipline, and blood of the other, the pastor sees him make his own destruction sure."

This sermon is timely, is able, is eloquent, and ought to be widely circulated. The great question is, hether law shall be maintained in this Commonwealth, or passion, anarchy, confusion and intemperance. In this great moral contest can there be any doubt where good men, and especially Ministers, are to be found? The people look to the pulpit and cry,

"Watchman, tell us of the night, For the morning seems to dawn;" and we have no doubt, like Mr. Winslow, they will clear their garments of the blood of this truffic. The history of intemperance is a horrible one. Individual tances of its effects at the present day, are not the less horrible. It is not so, however, with the character of the rum traffic. Here is an immense change. Before the Temperance Reform, respectable men vere engaged in it. They have abandoned a traffic fraught with so much evil; and the business is now conducted by men who have withstood the moral influences of this great Reform, and who insist upon selling, even now that the law forbids it. Public sentiment once sanctioned the traffic-it has now withdrawn that sanction. The law allowed it-it now forbids it. While public opinion tolerated the traffic, and the law authorized it, three quarters of the dealers in ardent spirits, from conscientious motives gave up the business. But how should good men regard those who remain in the traffic Now !-Shall they retire from a moral contest because the worst are the last to yield? What should have been expected o men who for gain will knowingly scatter poverty, wretchedness and crime among their neighbors-who are deaf to the cries of suffering children and disregard the entreaties of wives and mothers? who can ook at the statistics of crime and misery at the Houses of Correction and Almshouses with unconcern, and still sell on? We should have expected just what we see-a convention of liquor sellers agreeing to pay the fines of persons prosecuted-resistance the enforcement of the law in riots, assaults, tarred doors-a disagreeing juror, &c. &c. But the develements of the opposition in the Courts, are more fatal to our institutions and the security of the citizen, than we were prepared to anticipate, and all who ve our civil and religious institutions should at once ake all proper effort to sustain the law, to the ex-

tent of his power.

After speaking of the duty of judges, lawyers, civil ficers, and editors, Mr. W. proceeds:-

"Ministers of the gospel are by no means exempted "Ministers of the gospel are by no means exempted own a duty in respect to this subject. While party solities ought never to invade the sacred desk, subjects of a great moral and religious interest like this, avolving the Christian character and welfare of the pearers, ought not to be excluded. The pulpit is a brone of mighty moral power. No other men contribute so much to form the conscience and the moral entiments of the people, as the preachers of Christianity. Indeed, it is not to be questioned, that with he pulpits of this land the laws of this land must tand or fall. And when we are divinely instructed stand or fall. And when we are divinely instructed that civil governments are an ordinance of God, when we consider with what imperious tones of nathority Jesus Christ and his apostles enjoined strict obedience cease thrist and mis apostes enjoined strict onedience o every law as a religious duty, how can Christian ninisters expect to be accounted faithful, if they alto-tether hold their peace in such a cause as this? Let i word of encouragement go forth from every pulpit o the friends of the law; let solemn and earnest apeals be made to the consciences of all men; let ain, direct, specific instructions respecting ight to be done, be every where imparted in the ad and benevolent spirit of the gospel; and the ef-ct cannot fail to be most powerful and benign.

ect cannot tail to be most powerful and beingn.

'Finally, all the citizens of this Commonwealth
ave duties and privileges, of no ordinary measure,
onnected with this law. Who cannot do so much
s to say, that he foves the government under which
the lives, and is determined to sustain it? Who cannwealth ot, without descending to measures that savor of ness, or are justly obnoxious to odium, firm whatever providentially falls to him ox ous to odium, faithfully ay of exposing transgression and securing the legiti-ate designs of the law? What female is there who cannot at least declare her sympathy in favor of the law? And who has yet to learn that virtuous fo male sympathy is, in every good cause, very power ful? Who is so obscure and unimportant, that h not cause the voice of his supplication to be heard amout cause the voice of this supplication to be nearly because, implicing of Him in whose bands are the earts of rulers and subjects, that our officers may be eace, and our exactors righteousness; that wisdom of knowledge may be the stability of our times, and trength of salvation; that the fear of the Lord may

How great the blessing which this law will secure o hitherto unhappy families. It will prove to be a guardian angel of domestic bliss, by recalling men n scenes of dissipation to the duties and pure nd tears of thousands of worse than widowed wives: than fatherless children; yea, the terrible sufferings of the victims of intemperance themselves, which they endure in this life, to say nothing of their prospects for eternity—all, all call to us, with tones of subdains. ernity-all, all call to us, w

eloquence, to sustain and execute this merciful law.

"It is no cause for faint-heartedness, if in the first tempts to enforce this law, there should be son attempts to enforce this law, there should be some shuffling, dodging, contempt of nuthority, special pleading, and indecision of jurors. The struggle will soon be over. It will not be long before the men who have been sufficiently to the law, will so change their business and their views as to favor it." This law was enacted in the right time. Had it

peen enacted sooner, it would not have been sup-ported. Had its enactment been longer delayed, the sause of temperance would have begun to suffer loss in the public sentiment; for no practice can be pernanently condemned by a community, in which it is constenanced by law."

"All eyes are now turned upon us. We are as a ty set upon a hill, which cannot be hid. The friends, temperance throughout the country will look, with ntense desire, for the success of this law; and all intense desire, for the success of this may have the enemies of temperance will look, with equally eager desire, for its failure. The stake is a great one; it involves the life and happiness of millions. Let all it involves the life and happiness of millions. Let all consider well how much is depended upon the success. of this law. If any have hitherto doubted of its ex pediency, through fear that it will not succeed, o that it will be made an occasion of political divisions let them now come forward in a firm and unbroke phalanx to its support, and the result will surely be not less grateful to them, than to its carliest and most zealous supporters. It is the cause of no sect, no zealous supporters. It is the cause of no sect, no party, no class; it is a great common cause of our common country, our common welfare, our common trust. It holds a high rank among the means which Heaven has given us, to perpetuate and transmit to our posterity the civil, social, and religious blessings which we inherit. The cause is of God, and will inherit. The cause is of God, and wi prevail. Man might as well attempt to stop the sun in his benign journey through the skies, as to prevent this cause from going forth to enlighten and bless the

From the Vermont Chronicle. TEMPERANCE TAVERN. Pawlet, July 11.
1839.—A writer in the Chronicle asks to be informed to how it comes to pass that the people of Pawlet have obtained the blessing of a Temperance House?"

The answer is easily given. A wealthy and benev-olent citizen of the place, some three years ago, pur-chased the only tavera stand in the village, at an ex-pense of \$3,500; and has since given the rent of i to a son-in-law, to keep a temperance house. The piedge has been fully redoemed. The establishment has been conducted on the strictest temperance principles, and is, we think, one of the best in the State. As so much has, heretofore, been said about rumelling-deacons, it is no more than an act of inof community to say, that the gentlen to that class of co who purchased and gives the rent of the premium above named, amounting to \$210 a year, is a deaLIBERIA.

Items gathered from the Liberia Herald, April, 1839. BAPTIST CHURCHES -The editor gives an account of a quarterly meeting of the Baptist churches at Millsburgh, which he says was an interesting and refreshing season.

METHODIST MISSION.—The Methodist mission at White Plains have erected a dwelling house, work shop, school house, and outbuildings, all nest, com modious and convenient. They have established emi-monthly publication at Liberia, entitled " Afri ca's Luminary," edited by Rev. John Leys and Doctor S. M. E. Gobeen. In noticing this paper, the editor of the Herald remarks:-

" It is not the least of our pleasure to perceive in "It is not the least of our pleasure to perceive in the editorial reference to the death of the unfortunate Mr. Finley, a determination on the part of the editors to pursue a straight-forward and truth-telling course. It is only by this course, that we can hope to draw any important aid to the Colony or country from abroad. Deception will eventually be exposed, and brand the deceiver and the cause with infany and detestation. Florid, and exaggerated statements have been the barne of the Colony. been the bane of the County, past experience and instances, an unaccountable pro-pensity to mystify, amplify and magnify everything been the bane of the Colony. and, done, seen or thought, in this land of dream, mysteriousness, a ceaseless regard should be had to the soberness of truth."

This mission have also established a Seminary or High School at Monrovia, under the direction of labez A. Burton, A. B.

DEATHS .- Rev. T. Smith, of the Baptist church. died in January, in the triumphs of faith. The editor of the Herald speaks of him as having been the means of much good to the church, both at Monrovia, Mills. burg, and Caldwell. In March, Rev. J. B. Borton, of the Methodist Church, died at Mourovia. His character and usefulness is spoken of in the highest terms.

GOVERNOR BUCHANNAN arrived the first of April. He had made a tour through the Colony, and vas joyfally received.

WAR.-There has been an attack upon Bases Cove, by the Fishmen; which was, however, to pulsed, without very serious loss on the part of the Colony. The natives have also made an attack of the Since settlement, killed three Americans, and wounded seven others.

TRANSLATIONS, &c .- Rev. Wm. G. Crocker, of the Baptist Mission, has translated the Gospels of Matthew and Luke into the Bassa tongue; and Rev Mr. Wilson, missionary of the American Board a Cape Palmas, has translated Matthew into the Grebe language. He has also published "A Brief Gran matical Analysis of the Grebo language." The following lowing extract will give some idea of the construction of the language:

English Grelo. rum works has, the sea works him. Sea-Sick, It lightens, yau a po yi, the sky he winks his eyes. the thunder hawle To thunder. teh mane, nuh ble, the rain talks. hoide bi baka, darkness lays on very hard To-morrow, gninamia gnamu, the day that is going to give light To consider,

The following is an extract of a letter from a color ed woman who emigrated in February last, in the SA-LUDA, to her sister in New-York, dated

MILLSBURGH, May 20th. MILLSBURGH, May 20th.

This is a delightful place, indeed. There is no doubt that any one, who is disposed to work at all, can get a living in Millsburgh. There is as much can get a fiving in Milisburgh. Inser is as much land as you choose to take up, and you may plan what you choose. You can go any where you pleas in the woods, and cut timber wherever you find the people enjoy themselves quite as much as the freest white man in America. We are very well sate ished with the place. Many things are scarce her but this must be expected in all new countries like this

"This is the greatest place for religion I have ever een. It seems as if every one had been converted om the least to the greatest. I have never seen much piety in all my life, as I have seen since I have been here. No one could be otherwise than satisfied here, if they are disposed to be satisfied at all. "Any kind of seed you plant will grow, and as for

corn and such things, I have never seen a better place for raising them." A letter from another of the emigrants, to the Rev

Dr. Proudfit, says:—
"Death has taken my affectionate husband. Int a widow: but Jesus is my friend. I have found he to be my friend indeed. He has raised up friends Africa for me, through all my traised ap intended.

Africa for me, through all my traisles. I have not us yet felt as if I wanted to return to the United States. My husband's dying words were, that I should remain in Africa with the children, and that the Lord would provide.

"Dear Sir, though many ore my privations, yet I bless the Lord that I am here. I feel to-day, although a widew as tightly to many different me the remainder of my

### HOW TO HAVE AN UNPROFITABLE SAB-BATH.

1. Let it overtake you unconcerned about its ap proach. Let it find you so much immersed in the world that you will be startled by its actual arrival of course you will have taken no opportunity for preparation for it.

2. Indulge in sleep longer that morning than or others. Over-sleeping, like over-eating, helps one to have a drowsy mind. He that lingers in his bed will not lack lingerings through the day, of every kind which are suited to destroy the activity of the moral feelings. 3. Attend to various small items about your pren

ses. The end of the wood-pile is in some disc just correct it. The plough was left some feet out of its proper place. Set that matter right. A stroll i your garden will show an impertinent weed here, an one there, and several yonder. Up with them, it will take but a moment. The paling looks shattered, just mend that. There is too much fruit on that limb just gather it lest it should be wasted. In short, pic up " the odds and ends " of unfinished weekly be ness, and set them right. These matters will while away an hour or two of the weary Sabbath morning They will help the world retain its grasp upon mind. They are all little things, but they will i much towards unfitting one for the spiritual duties of the Sabbath.

4. Attend enough to the form of prayer to war the saying that it has not been omitted. Hastily p ruse a small portion of the Scriptures. An heer wi a secular newspaper or a secular book will help to se cure an unprofitable Sabbath.

5. The above things being tried, one end is certain ly gained, that the boart shall be but little affected b the services of the Sanctuary. The world retains unrebaked power. Up to the hour of divine worship nothing has been done to humble, soften, parify t heart, and fit it to receive, as good soil, the good seed of the word. The preacher must reach that be through wordliness that clothes it like a coat of a 6. Numbers help this matter by spending all the time convenient about the church door, before and after service, in worldly conversation about the eve of the week, the markets, and the news of the day Thus does the world drive its chariot quite up to the

7. To decline all heard in the house of nest prayer for the the truth and sanct receiving such a visit, ing the streets-to ! passed in any such v degree, the moral por We wish we could tree among the pro In how many ways Sabbath almost entir nower enough in the to move forward the that dignifies and their energy is neur over the mind. The ignorant one remain race lingers still. cumbered with spirit would effectually who makes full pro He will find it is " which the Lord will

agents of spiritual god

NEW P

July 26,

gates of the Sanctua

ot driven up and d

Alcott. pp. 137, 3: Washington St. A well executed character of Penn wa well known in its pr dition, that those alre much here, that has r ory; and the princip brance, in the author the youthful generat designed, we doubt for spreading before t with so much perso moral instruction, the be had in sweet reme lives, and also " while had his faults; and were faults that "le mistook conscience and confounded integr thing under the sun, rence; and if any th such mistakes in ham sideration of their legi the history of the dis vania. The influence to as, cannot be oth circulation shall exte

> THE PROTESTANTS; Reformation in Ge cluding the Confess volume of the Sabbat 203. By Harvey Sabbath School

It so happens that, of bath School Church Hi prepared by Mr. New has fallen in our way; an exception. If we the specimen before i invaluable treasure for little is generally known past ages, and that littl detached fragments, an tical use. A connecte the history of the Chri form and clothed with rising generation, is happy to find is alread will hereby be created sheim, Milner and other creased. It is a deli with the thread of the much valuable instruct matters of duty, as the duce. Let every chile God has done for Zion be prepared to appreci

> A CURE FOR SCAND as exhibited by gossi banterers, nicknam ers, eye-inflicters

Mr. Loring seems the highly popular wo he forgotton, if his infl he may admit the new thinks the old to be gether singular in this; here upon him, will s taste he exhibits in pre years" labor, to the from the furnace, both steam boiler. If he ca of the reading commu to Hannah More, Joh and others, of the same he will accomplish goo work, and would not fa meeting the eye in a read. But it is too attr family where it shall fin ness only can resist the

ALPRED MONTROSES Specially dedicated pp 153, 18mo. Bos 13 Cornhill. Every volume design brary should be strictly

be read, not only with detriment, but with pos be expected nor dema possess equal excellence referred to, they ought Alfred Montrose" is interest " vain persons, the sake of the story." improvement. But it minded youth; and it r child, by any parent, v its influence will be who up when a boy, by his d by her in the doctrin her instructions are so Sabbath school teacher;

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Translation. rum works h m. the sea works him. the sky he winks his eyes. the thunder bawls. the rain talks.
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of a letter from a colorbruary last, in the SA-

York, dated LSBURGH, May 20th. acs, indeed. There is no disposed to work at all, argh. There is as much up, and you may plant go any where you please ber wherever you find it. We are very well sai-things are scarce herethings are scarce here. I have seen since I have e otherwise than entise be satisfied at all.

fectionate husband. I am friend. I have found him le has raised up friends in my troubles. I have not to return to the United Ying words were, that I with the children, and that

Lord spare my children country, is all that I have Ch. Intel.

UNPROFITABLE SAB-TH.

so much immersed in the ortled by its actual arrival; ken no opportunity for pre-

ger that morning than on te over-enting, helps one to that lingers in his bed, rough the day, of every troy the activity of the

ill items about your premid-pile is in some disorder; h was left some feet out of antter right. A stroll in ertinent weed here, and der. Up with them, it will paling looks shattered, just much fruit on that himb, wasted. In short, pick f unfinished weekly busi-These matters will while n weary Sabbath morning. tain its grasp upon the things, but they will do for the spiritual duties of

form of prayer to warrant pen omitted. Hastily pe-eriptures. An hoor with scular book will help to se-

tried, one end is certain-Il be but little affected by y. The world retains its ne hour of divine worship. samble, soften, purify the good soil, the good seed must reach that heart hos it like a cost of mail. atter by spending all the thoreh door, before and ion about the events nd the news of the day. its chariot quite up to the

degree, the moral power of that holy day.

We wish we could say none of these things are true among the professed people of God; but we can-In how many ways they succeed in rendering the Subbath almost entirely unprofitable." There is vital power enough in the precious institutions of that day move forward the saints to an higher eminence in all hat dignifies and adorns Christian character. But their energy is neutralized by the various ways in which the world is suffered to maintain its influence wer the mind. The weak disciple is kept so; the ignorant one remains so; the lingerer in the Christ ian race lingers still. Whole ranks of the disciples are cumbered with spiritual infirmities which the duly concred Sabbath, by its well improved privileges, would effectually remove. Happy is that Christian who makes full proof of the Sabbath's sanctifying power by honoring it according to the commandment. He will find it is " the day the Lord hath made," and which the Lord will make to him one of the mightiest agents of spiritual good.

### NEW PUBLICATIONS.

Secreties of William Pann. By William A.
Alcot. pp. 137, 18mo. Boston; D. S. King,
3: Washington St. 1839.
A well executed and instructive volume. The

character of Penn was so strongly marked, and is so well known in its prominent features by current tradation, that those already familiar with it, will not find much here, that has not already been stored in memery; and the principal gratification will arise from the stirring up of their minds by way of remembrance, in the author's neat and pleasant manner. But the youthful generation, for whose use it is specially designed, we doubt not will feel grateful to Mr. A. or spreading before them in so short a compass, and with so much perspicuity of style, and fulness of meral instruction, the life of a man, whose name will he had in sweet remembrance as long as our country ives and also " while immortality endures." Pen had his faults; and who has them not!-but they were faults that "leaned to virtue's side;" and he

The July number of this work has just been issued. Article I. Sacramental Communion. By Rev. Noah Porter, D. D. of Farmington, Conn. This article takes the ground of Mason, Robert Hall and others, on this subject. It specially condemns the principle adopted by some churches in these days, of repelling all that hold slaves from the Sacramental Table. Art. II. Evidence of Testimony. By E. Pond, D. D. Bangor. Art. III. What is sin? By Prof. Stuart. Art. IV. The origin of Writing in Greece and Egypt. By Rev. T. Parker, West Roxbury, Mass. Art. V. Normal Schools and Seminaries. By Prof. Stowe of Cincinnati. Art. VI. Discriminative preaching. By Prof. Shepard of Bangor. Art. VII. Review of Mahan on Christian Perfection. Art. VIII. On the natural Significancy of Articulate sounds. By Prof. J. W. Gibbs, New Haven, Conn. IX. The condition and belief of the Jews at the time of the coming of Christ. Translated from the German, by Rev. J. Mardock, New Haven. Art. X. The phrases " Born of God," and "Born again" in the New Testament. By Rev. S. K. Cox, D. D. Brooklyn, N. Y. Art. XI. Ante-Columbian history of America, &c. By Rev. A. B. Chapin, Connecticut. Art. XII. Review of Selections from German Literature. Art. XIII. Review of Bacon's Historical Discourses. By Rev. N. Porter, Jr. New Milford, Conn. Art. XIV. Critical

HISTORY OF ANCIENT EDOM .- A little volume has just been published by the American Sanday School Union on Arabia Petraea and Ancient Edom. It is a well condensed and valuable sketch of the scriptural prophecies relating to the subject, and the records of their striking fulfilment, as detailed in the travils of Burckhardt, Leigh, Laborde, Stephens and others. No effort has been made to adapt it to the capacities of very young children. It is for that great multitude in our Sunday Schools, who ought by this time to be 'teachers.'

gates of the Sanctuary. Would we could say, it was not driven up and down its aisles.

7. To decline all serious meditation on the truths heard in the house of God—to neglect special and eargest prayer for the Spirit's gracious influences to seal the truth and sanctify the soul by it—to be "busy here and there" in a social visit to a neighbor, or in receiving such a visit, or in roaming the fields or walking the streets—to let the remnant of the Sabbath be passed in any such way, is to destroy, to a very great

instructions are sealed upon his heart by the Holy Spirit, and he becomes not only a Christian, but a minister, and then a missionary to the heathen; which character be still sustains, honorably and usefully. We cannot too earnestly invite the attention of reliable to a volume that teaches them so clearly, how to teach others also.

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American Biblical Repositors.

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The July number of this work has just been issued.

remove.

Since the emigration of the Cherokees to the west Since the emigration of the Cherokees to the west of the "Father of Waters," John Ridge has been engaged in trade, and has visited this city two or three times, where he has purchased goods largely. His last visit was in May, when he paid for the principal part of his purchases in post notes of the United States Bank. He was accompanied by two young gentlemen of the Cherokee nation, who were also engaged in trade.

Both Major Ridge and his son were slaveholders! John Ridge outvied many of fairer complexion in his prejudice against skin of the African dye, and made himself somewhat ridiculous at the collation given on

prejudice against skin of the African dye, and made himself somewhat ridiculous at the collation given on board the Great Western, at the first arrival of that steamer in this port, by some remarks he made in allusion to people of color, although his speech on that occasion was considered in other respects a specimen of eloquence. He was fond of distinction, wealth, and power—was pleased with rich apparel and ornaments—was jenlous of his supposed rights; but was enterprising, possessed rare abilities, and seemed to be an affectionate husband and father.

When John Ridge visited this city in 1832, he was conversed with repeatedly on the subject of personal religion; and surprise was expressed that he, who had been educated in New England, at a religious school, and had associated so long with missionaries, should be destitute of an interest in Christ. He was exhorted to give immediate attention to the subject,

should be destitute of an interest in Christ. He was exhorted to give immediate attention to the subject, and no longer to defer repentance and securing an interest in the Redeemer. He promised to do. se; and remarked, that he had never understood the doctrine of repentance. He supposed that men were entirely passive in conversion; and that, to use his own peculiar language, "mankind stood, as it were, in a circle, while the Holy Spirit went around, and hooked in this one and that one." Ridge said, "I have been waiting, and waiting, supposing I might some day be hooked in, and never understood till now that I must make a movement on the subject myself." At another time he said, striking a brick wall with his fist, "My heart is as hard as that jamb." He was invited to attend a morning prayer meeting, and did so. He was much affected at the prayers that were offered on his behalf, and the interest taken about his soul by Christians at that and the other religious soul by Christians at that and the other religious meetings he attended.

Mr. Ridge was invited to attend a Monthly Concert

POSTAGE.—It has been announced by the English government, that they are about to adopt a penny postage, which it is believed will promote the interests of commerce, intelligence, morals and religion. We hope the day is not distant when our government will follow the example.

PRESENTERIAN CHURCH.—A convention of Presbyterian Ministers and Elders, assembled on the 30th and 31st of May last, at Oxford, Ohio, have resolved to acknowledge neither of the two general assemblies, and appoined another meeting to be held at Hamilton, Butler Co. Ohio, on the first of Novem-

And the second characters of the second charac

parties—M. Berryer, M. Dupin, Odillon Barrot, and the Ministers—were of one accord in voting ten million of francs, to enable France to do her part in protecting Turkey. The combined fleets of France and England, in the Levant, were very powerful. It has created some surprise at Constantinople, that the Porte, who has been so poor for sometime past, appears, suddenly, to have enormous sums at his disposal. Long standing arrears have been paid off, and ready money is forthcoming for every thing.

CONSPIRACY IN THE EAST INDIES.—According to Calculus agactics, received in Paris, an extension

to Calcutta gazettes, received in Paris, an extensive conspiracy against the English had been discovered conspiracy against the English had been discovered by a magistrate of Madras. Dost Mahomed, the Schah of Persia, and Maun Singh, who were at the head of the plot, had sent upwards of 200 emissaries to the native chiefs, to excite them to revolt. The Schah had marched against Herat, at the head of 40,-000 men, after detaching a corps of 5,000 men to

ushire.
The accounts of the crops are encouraging; that is The accounts of the crops are encouraging; that is to say, they will be in England, as here, superabundant, which, nevertheless—such is the artificial state of society—is almost looked upon as a calamity.

The Thames Tunnel will be opened for foot pas-

The Thames Tunnel will be opened for foot passengers in fifteen months.

There was a great riot at Birmingham, in consequence of an attempt, on the part of the London police, to arrest the Chartists. The military were called in to assist the police. No lives were lost, but several persons were dangerously wounded.

Accounts from Cohourg state that the town of Neustadt had been destroyed by fire. The Town

House and more than 400 dwelling houses were

A Correspondent of the Journal of Commerce, under

A Correspondent of the Journal of Commerce, under date of London, July 4, says:—

"War has formally been declared by the Sahan against the Pacha of Egypt, and his fleet has suited with 10,000 troops from Constantinople. Should Russia sustain the Pacha, events hereafter may be highly interesting. In any case agriculture will be neglected, and the cotton growers will join the army.

"The young Queen of this country will neither dissolve Parliament, nor dismiss the Ministry. She prefers her personal convenience to any changes; and to a foreigner it appears rather embarrassing how she should act. For neither of the political parties can command a majority sufficiently large to be counted on in conducting the government. Changing men would therefore effect no good object, and the populace are sadly too agitated at this moment to have an election.

and if they would prevent Europe from being involved in the biaze of this war, they must act manimous ly, and with good faith. No time is to be lost.

The questions now asked are, what part will France take? What part will Eusland take? What part will Eusland take? What perfect first questions laced Palmar articles and the street of the last, he would probably decline to give any answer; to the last, he would say "No," and that is the common sense view of the case; but it must not be disguisted that there is a devilish spirit abroad in favor of war and bloodshed, to restrain which will require great wisdom and great firmness on the part of leading Governments. The French Ministers have domained an extraordinary credit from the Chamber of Deputies, for the parpose of augmenting their feet in the Mediterranean.

France asserts openly, by her Deputies, the necessity of protecting Turkey against Russia, which man defend to the formulating the Egyptians. All parties—M. Berryer, M. Dupin, Odillon Barrot, and the Ministers—were of one accord in voting ten mile fion of frances, to enable France to do her part in protecting Turkey of the part of do her part in protecting Turkey against Russia, which me to the poor wretch, says the New York Enquirer, he leeped and espered about for joy, and for a time behaved more like a maniac than one in passession of his senses. He then expressed himself determined to abundon the profession of a seamon, and to adopt some mode of gaining a livelihood on shore. The officer in a kind common sense view of the case; but it must not be dissoned to the poor wretch, says the New York Enquirer, he leeped and espered about for joy. The dealings of finely, and that is the common sense view of the case; but it must not be distincted to the poor wretch, says the New York Enquirer, he leeped and espered about for joy and for a time behaved more like a maniac than one in passession of his senses. He then expressed himself determined to a seamon, but the passession of his senses. We will also the wel

Encouraging Manufactures.—The Corporation of Georgetown, D. C. passed an ordinance last Friday, exempting from taxation the first factory that shall be erected within its limits, for ten years, the second for six years, and the third for four years, provided they go into operation before the year 1840.

Fatul Accident.—A young man by the name of Norman Spencer, employed in turning at a water lathe, in East Randolph, Vt. while stooping to adjust the machinery, came to his death in a singular manner. The ends of his neckcloth caught around the small rough end of a bed post on which he was at work, and instantly drew his head down, his throat, across the timber, and choked him to death. He was drawn with such force as to break his neck, and in Fatul Accident .- A young man by the name of

small rough end of a bed post on which he was at work, and instantly drew his head down, his throat, across the timber, and choked him to death. He was drawn with such force as to break his neck, and in moment to render him insensible to pain. He was immediately released, but all signs of life had departed.

\*\*Unhappy Wedding.\*\*—The Crawfordsville, Ind.\*\*

Examiner, gives a singular account of the marriage of Joseph Bush to Jane Rush, of that vicinity. They had been married about three weeks, and he attempted to choke her the first night—said that he had killed two wives previously, and one man, for his money; he took an axe into the room, and swore that he would kill her before morning. In order to prevent her escape, he lay in front of the door, fell asleep, when his wife took the axe, and in order to save her own life, gave him a fatal blow. She gave herself up, was tried and discharged.

\*\*Destruction of Life by Lightning.\*\*—The Belvidere, N. Y. Apollo mentions that Mr. Vansickle, lived.\*\*

\*\*Millson, Ally 26, 1839.

\*\*Brighton Market-\*\*—MONDAY, July 22, 1839.

\*\*From the budg Adacetizer & Patriat.\*\*

At market 230 leef Cattle, including those unsold last week, 15 Cows and Calley. Scope and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep, and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep and Lambs, and 17 State, and 8 or 19 Inuded Sheep, and Lambs, and 17 State, and 8 or 19 Inuded Sheep, and 24, 25, 1839, 8 or 8 5 or 72 State, and 25, 25 or 8 or 72 State, and 25 State, and 25 State, and 25 State, and 25

Miss Cornelia Thomas, an amiable and most re-spected young lady, was killed on Wednesday week, near Utica, by concussion on the brain, in jumping out from a carriage which the horse had run away with.

knying finn.

I am in March, being the properties of "awaking closed his eyes, as Mrs. B. had done, apparently selected his eyes, as Mrs. B. had done, apparently selected his eyes, as Mrs. B. had done, apparently selected his eyes, as form, a room, is not selected was the father gone, when the eldest son, a room is not selected was the father gone, and early in May died at Spring field, under the immediate case of both, First, who had kind by taken him home, with some fathe hope of saving him. Hi reads were frought to findley, and had by the side of his parents and sister. When Savah died, we carried her alphaness and there, father, modler, sisters and brotter, no home, and there, father, modler, sisters and brotter, and there they will sleep, till the heaveens sheep together, and there they will sleep, till the heaveens are provided to the same particular.

Destruction of Life by Lightning.—The Belvidere, N. Y. Apollo mentions that Mr. Vansickle, living in the neighborhood of Bloomsbury, (Warren Co.) had 4 milk cows, 4 hogs, 4 sheep, killed by lightning on Wednesday night last. They had gone under a cherry tree, as a shelter from the drenching rain, when the fluid shattered the tree into innomerable pieces—killing every animal under it. In the same manner Mr. Rickey, of Ashbury, had six young cattle killed, one night week before last.

Appulling.—Capt. Mitchell and Lieut. Pugh, lately died in Florida, as also 12 soldiers of the regiment; supposed to have been poisoned, a keg of white lead having been found in the spring or well where water was obtained for the troops. Col. Davenport and others of the regiment; supposed to have been poisoned, a keg of white lead having been found in the spring or well where water was obtained for the troops. Col. Davenport and others of the regiment are said to be ill with it. Keeping Cont.—What is I hardening by the cold bank; Remarks on the sponge to the William of the control of the cont

### Poetry.

For the Boston Recorder. TWILIGHT.

By C. WADSWORTH. Twilight upon the hills—the sun hath pass'd On to his couch of ocean, and the night On to as couch a occan, and the high Sandal'd with silver, cometh silently Over the mountains:—the young flowers have closed Their leaves to slumber, and the joyous birds With a low warble settle to their nests In the green branches, and away in heaven, Like the wing'd spirits of a purer air, The uncounted stars are resting from their flight Come to the woodlands now-it is a haunt Come to the woodlands now—it is a haunt Might witch a fay to slumber! Gentle sounds Of leaf and stream come mingling pleasantly To the charm'd senses, and the flowers send out Their perfume on the air. The tail trees bend So dreamily above us, and the stream That carols at our feet hath caught a tone That carols at our feet nain cangus would be of gentlemess; it is so good to cast Care's fetter from the thought, when Nature's voice Whisper her children, and unfold the heart In the dim woods, till evening's alchymy Hath made its dark and troubled fountains pure. Rest on this mossy bank. Thy brow is pale With thought; there is a medicine in this air For the mind's fever, and thy pulse will grow For the minn's rever, and my purse win grow Calm in its spells unconsciously. How full Of music are Night's voices, sending up Their hymn-notes reverently! The evening wind Comes on its perfumed pinions, and the flowers Wake to its fairy whisper, and the woods Utter their mighty anthem at its touch Like a vast organ of unnumber'd stops Play'd by a fay capriciously. How based On nature were the creeds of aucient men, Making each wood a temple, and the tone Of every leaf a spirit's minstrelsy ! The stars are all in heaven. How gloricusly Those crown'd ones of eternity go forth
In their bright circles! Far above the blight
Of the earth's ceaseless changes, their pure brows
Set with the dazzling jewelry of heaven May grow not dim forever, lifting up Their voices, to His praise who girded them For their bright journeyings, in a hymn as sweet As in their birth-day beauty, when "for joy" They "sang together." Oh! for wings to soar Up through you radiant firmament, and list Their giant hallelujah, to unbend

## The spirit in their fellowship, and tearn The secret of their glory! How the heart Sighs for its better portion, when the Night Is beautiful. It were so good to die Thus with earth's fetter loosened, and the sum Of all life's duzzling wealth of gems and gold Outbought by the vast treasure of the skies. Princeton, N. J. Obituary.

The spirit in their fellowship, and learn

For the Boston Recorder. CAROLINE HAYWARD.

Miss Caroline Hayward died, in Bedford, ne 20th, 1839.

A faithful, though miniature delineation of features of character, which nature and reli-

features of character, which nature and religion had given her, will repay attentive notice
to many a reader of the Recorder.

In a quiet spot, commanding beautiful landscape views, along the banks of the Concord
river; in a family of hopefully pious parents,
and of brothers and sisters, many of them
hopefully pious, she began and closed her
brief career of almost twenty-four years. There
she is mourned as a dutiful daughter, and an
effectionate sister.

affectionate sister.

A frail form, transparent complexion, a check often too florid, an eye too prominent, and sometimes too intensely bright, with occasional diseased and laborious respiration, foretokened her final disease. It came, pale, burning flowers constraint.

tokened her final disease. It came, pale, burning, wasting, flattering, consumption.

At sixteen years of age, she publicly professed hope in Jesus. Piety was her happiness, as well as her duty. She lived it uniformly and consistently. Its sentiments united and combined in her with sentiments of nature, such as give an amiable worth to her sex. She lived religion amiably. Religious thoughtfulness became with her a habit. Therefore she read much and was inquisitively observing. read much, and was inquisitively observing. And the heart went with the mind; emotion with thought. Her religious character had symmetry and integrity; knowledge in keeping with her feelings, and feeling in keeping with her knowledge, and so far as she was able, consecrated useful action in keeping with both. She was remarkable for a cautious accuracy stating the religious history of her heart, ne carefully studied her honest consciousness, She carefully studied her honest consciousness, before she spoke. She stood aloof from affected over statement. Her piety developed itself in the attributes of a pure, exact and lovely, social morality. One who was much and long conversant with her social character, "I have never known her do or could say, "I have never know say what I could wish otherwise."

Severely afflicted with disease, at intervals, for years, she came, at length, to her last sick-

I have not felt any disposition to murmur through my protracted sickness. I have often for cries, so long as he sees we need chastisement, and it will do us any good. My feelings have been, rather those of repose in God, than those of painful anxiety in regard to my future state. It is pleasant to be in the hands of God: I ask nearly the control of t more; it is enough. I hope Christ will give when she thought she might soon depart, she said, "If I could speak to Christians, I would urge them to live to Christ; to labor more of Christ. When they come to lie where I am, they will not regret having labored much for Christ."

She experienced some brief, though bitter conflicts with those temptations which devo-ted Christians have, in all ages, ascribed to invisible agents of wickedness, who malicious ly envy the departing Christian his immediate

and eternal occupancy of those seats in heaven-which they have forfeited and lost. One day as her pastor took his seat at her bedside, she said, "Satan was here, yesterday. He tried to persuade me that I was not Christ's. He tried to persuade me that I was not Christ's. I knew that I had loved Christ a little; and had tried to serve him a little. And if I know myself, it has been in the sincerity of my heart. Christ has said, "Him that cometh to me, I will in no wise cast out." And, her eyes filing with tears, she said, "I have come to him, and now will he cast me out?" But they were not tears of present but of remembered sorrow. not tears of present but of remembered sorrow. For with reasonings such as these, drawn from the word of God, by such use of the sword of the Spirit, she had foiled the tempter; and could now say with joy in her tears, "I feel that Jesus is with me to-day. He is my righteousness." But the tempter had departed from her only for a season. The conflict was fighteousness." But the tempter had departed from her only for a season. The conflict was sonot to be renewed with severity almost overshood to be restated, and I was eager to see it, in order to satisfy ment on the wall behind the aitar bas long been cell bracked, and I was eager to see it, in order to satisfy ment on the wall behind the aitar bas long been cell bracked, and I was eager to see it, in order to satisfy minutes, and in taking a short turn to look at the place, I came very near being left to trudge on as I could to the next lock. The reason of this unwonted haste, I soon learned. A fluxen Secrifice.—On Thursday morning at the place, I came very near being left to trudge on as I could to the next lock. The reason of this unwonted haste, I soon learned. A smaller personal to the place, I came very near being left to trudge on as I could to the next lock. The reason of this unwonted haste, I soon learned. A smaller personal to the place, I came very near being left to trudge on as I could to the next lock. The reason of this unwonted haste, I soon learned. A smaller personal to the place in the place in the place in the place in the place. I came very near being left to trudge on as I could to the next loc

prayed very earnestly: and as she closed, her faith almost became dying vision. She said, "There is my Saviour: I see him." The struggle was over. Her peace was restored. And wearied nature found rest in sleep. The next day, she said to her paster, "Christ has trumed to me a thousand times more glorious than before. It was a bitter struggle. Satan has done with me. I have my Saviour's promise, that he will carry me safe through: at least, I think he will. It will be sweet to be free from sin. It will be delightful to be free from sin. It will be delightful to be free from sin. It will be delightful to be free from sin. I do not know that, under these trials, have any murmuring feelings. But I long to have him come, and be with heart; and the language it prompted was most familiar. At one time she said, "why don't be come? I long to have him come, and be with me. I could wish a stronger faith in Christ. But I can trust his grace. My Jesus is mine forever. I trust he will manifest himself to me more gloriously." The day of her death she said, "I hope I shall be with Jesus forever." And speaking of her foretastes of heaven, she said, "Glorious, Glorious." In this spirit she ceased to speak; and soon reposed in the last, long sleep. She had before said to her friends, "When I am gone you must not mourn for me. You must think it is God who has taken me away. I shall be with Jesus. I shall take my golden harp, and tune an endless anthem to his praise."—By such a dying scene may the retired Christian teach and honor the religion of Jesus.

J. L.

### HO S T O Name and the Holy Angels, in which shalbe revealed 'a field in fire flow in the glory of his Father and the Holy Angels, in which shall be revealed 'a field in fire shall come in the glory of his Father and the Holy Angels, in which shall be revealed 'a field in fire shall come in the glory of his Father and the Holy Angels, in which shall be revealed 'a field in fire shall come in the glory of his Father and the Holy Angels, in the want of the feels stating the holy, holy, holy Lauth of God. I shall be with Jesus forever." And speaking of her foretastes of heaven, she said, "Glorious, Glorious." In this spirit she ceased to speak; and soon reposed in the last, long sleep. She had before said to her friends, "When I am gone you must not mourn for me. You must think it is God who has taken me away. I shall be with Jesus. I shall take my golden harp, and tune an endless anthem to his praise."—By such a dying scene may the retired Christian teach and honor the religion of Jesus.

J. L.

### Miscellany.

VIEW OF ROME.

[From a Correspondent of the Christian Watchman.] Rome, February 14, 1839.

Rome, February 14, 1839.

We have now been in Rome more than two weeks, and have allowed ourselves very little time for correspondence, so entirely occupied have we been in seeing the great sights of this 'city of the soul,' this 'chaos of ruins,'-'lone mother of dead empires.' If we could spend here as many months as we have spent days, every day would present some object of fresh interest to engage our attention and to reward the pains of investigation. As it is, I shall only be able to give now, a sight sketch of the course we have pursued, noticing some of the more important objects which we have seen.

We reached Rome about two o'clock in the morning, and having been detained at the gate about half

the more important objects which we have seen.

We reached Rome about two o'clock in the morning, and having been detained at the gate about half an hour, for the examination of our passports, we proceeded to the Custom House, from which we were not released till nearly four o'clock. We had heard that Rome was full of strangers, as is usual on the approach of the Cartival, and had been told that we would find it difficult to obtain lodgings. We felt that the report was verified, when at the Hotel d'Europe, the porter replied to us from a wicket, that every room was full. We were directed, however, to apply at the Hotel Allemagne, where we found a vacant chamber, and to our most happy surprise, a good sized stove—a rare article of comfort, but often longed for by the shivering traveller, who feels that Italian winters have their chill blasts, as well as those of other climes.

It was a bright night when we first rode through the streets of Rome, and as we entered a large area adorned by an obelisk, and two fountains, whose waters were sparkling in the moon-beams, one of our company cried, 'There is St. Peter's. I replied that the building before us looked in passing, like a miniature imitation, and would not allow myself to feel the disappointment of admitting that to be the real St. Peter's, the wonder of Rome and of the world. The first great object, therefore, which we visited on the succeeding day, was that famous temple, and found that it was a true conjecture which had been uttered the night before. I was filled with astonishment at the magic of its architecture, for having been somewhat acquainted with its dimen-

had been uttered the night before. I was hiled with astonishment at the magic of its architecture, for having been somewhat acquainted with its dimen-sions, I expected to be awed by something collossal. But the various parts of this edifice are blended with such exquisite skill, that all which is enor-mous seems to have milted away, so as to give a new and unthought of meaning to those lines of Byron.

"Thou movest—but increasing with the advance Like climbing some great Aip, which still doth rise, Deceived by its gignitic elegance; Vantess which grows—but grows to harmonize—All musical in its immensities.

Thou see'st not all; but piecemeal thou must break To separate contemplation the great whole; And as the ocean many k ys will make That ask the eye, so here condense thy soul To more immediate on-jects, and control Try thoughts, until thy mind bath got by heart its eloquent proportions, and unrel in mignity graduations part by part, The glory which at once upon three did not dart, Not by its fault—but three."

Not by in fault-but three."

Although I have spent hours at different times in looking at St. Peter's from various points of view, one of the strongest impressions which I received of the glory of its architecture, was during a ride of several miles from the city. Then I saw that it was necessary to be at a distance to discern and feel all the grandeur of that dome, which for a while seemed to rise before us in more of loftiness and majesty, the farther we receded from it.

mess. Religious conversations held from time to time with her pastor and others, elicited feelings and sentiments with which she was occupied, as she was approaching the consummation of her character and its rewards. Such as the following:—

"Leaning on Christ, we can bear any thing. I have not felt any disposition to murmur through my protracted sickness. I have often through my protracted sickness. I have often thought how much better God is in chastising this children, than earthly parents in chastising their children: God will not give over for our cries, so long as he sees we need chastisement, and it will do us any good. My feelings have dred feet in length, and rising to the height of one hundred and eighty, surmounted by a balustrade on which are thirteen statues representing Christ and

the Apostles. Having admired for a while this splendid scene, Having admired for a while this splendid scene, we entered the Church, where the military were drawn up in two long lines, reaching from the door to the altar. A large body of people pressed around them. In the area, behind the sitar, where the Pope and Cardinals were convened, only as many were admitted as the officers chose to invite. Being favored with an invitation to go within the line, we stood not far from the Popula claim to which he was stood not far from the Pope's chair, to which he was onveyed in a sort of palanquin, on the shoulders f priests. The old man is now about 71 years of age; he has a very benignant countenance, and for one at his period of life, a powerful voice. Having reached his lofty chair, the Pontiff sat there most one at his period of life, a powerful voice. Having reached his lofty chair, the Pontiff sat there most gorgeously arrayed, and having read the appointed service, a candle was presented to him for consecration. Each Cardinal drest in robes which shone with gold, then went before 'His Holiness,' bowed, kissed his hand, and received a candle which he bore away. Other ecclesiastics followed the Cardinals, knelt down, and kissed the foot instead of the hand. The whole was accompanied with fine music, and possessed a character, which justified the arrangement of one of the guide-books, which places church ceremonies amongst the amusements of Rome. It was certainly a splendid relic of barbarism; but the chief thing which marred my pleasure in surveying it, was the fact that it was called a Christian service, for I freely confess that I would have enjoyed it more, if that temple had been surmounted with the crescent rather than the cross.

On Ash Wednesday, we saw the Pope in ceremony again, in that part of St. Peter's, called the Sistinc Chapel, built by Pope Sextus IV. and painted by Michael Angelo. The painting of the last judgment on the wall behind the altar has long been eeleptated, and I was eager to see it, in order to satisfy myself on the point, whether the greatest human genius in the arts, had not ventured too far in alternpting such a subject. I had taken it for granted, however, for the most part, that the mind of the arts in had risen with the occasion, and that his picture was adapted to produce an awful impression, and to give one a mercial called in the point of the arts in that rise now the the case on a wful impression, and to give one a mercial called in produce an awful impression, and to give one a mercial called in parts and to give one and called in parts and to give one and called in produce an awful impression, and to give one and called in parts and the produce an awful impression, and to give one and called and the parts and called and the picture was adapted to produce an awful impression

MR. GUTZLAFF'S TRACT OPERATIONS AT MACAO AND VICINITY. MACAO, January 22, 1839.

To the Secretary of the American Tract Society.

We have been permitted, under the gracious auspices of our Saviour, to carry on our operations as heretofore, our Japanese being always the foremost in every enterprise for dissenting the set of Co. eminating the word of God.

eminating the word of God.

Request for supplies of Truth.

Repeated instances having, however, occurred, that I could not obtain the books at the time when most wanted from your stores at Macao, I should consider it the highest favor if you would kindly, in your future appropria-tions, give me a definite allowance; or if this tions, give me a definite allowance; or if this might not suit your views, a carte blanche upon Singapore and Macao, wherein you kindly request your missionaries to give the quantity demanded on application, might be as well. Whatever number of books you may place at my disposal shall be conscientiously circulated in China Proper.

Fifty villages and cites visited.

Fifty villages and cites visited.

In the course of the year we have been permitted to visit more than fifty villages and cities, and to form two connections with places in the interior. Our brother Chang returned a month ago from his excursion to his native place near the frontiers of Keang se, where he had distributed Tracts which were gladly rehas distributed Tracts which were gladly received; and also prevailed upon a teacher of his acquaintance to introduce them in his school. Several individuals promised to aban-

A fearless Tract missionary wanted.

If you have a young man who takes delight in spreading the glad tidings of salvation, and has proved himself a zealous distributor of Tracts, possessing courage enough not to be frightened by edicts and opposition, do not fail to send him hither. Canton with its myriads know nothing about the Gospel, and they ought not to be left to grope, year after year, ought not to be left to grope, year after year, in darkness, because there was once a persecution. There are islands close to Macao with a teeming population which, to my shame be it recorded, have never yet been visited. The mission has existed for thirty years, and the very outskirts of Canton and Macao have not yet engaged our operations. Such a state of things ought not to be suffered, and men must be sent here who will strength state. be sent here who will, at every risk, promul-gate the Gospel, and only such, and no others. Is China to be saved, it will be by humble and persevering efforts to communicate the word of God orally as well-assument. God orally as well as printed, and in no

other way; and missionary efforts ought to be confined to those grand objects.

Mr. Roberts and myself will humbly pursue the course pointed out to us by our adorable Redeemer, and trust his grace for the most glorious results, whilst waiting upon him in

prayer and supplications.
Several thousand volumes have since I where never a book had found its way. May the Almighty bless these trifling efforts. Remember us in your supplications at the throne of grace, and believe me, dear sir, yours truly,

### From the Philadelphia North American LETTERS FROM THE WEST .- NO. III. By REV. DR. HUMPHREY.

PITTSBURGH, May 16, 1839. The canal distance from Johnstown to Pittsargh is 104 miles, and the transportation by this grand thoroughfare across the mountains, is immense. At the termination of the canal, on both sides, you see hundreds of freight cars, and the safety and facility with which goods and produce of all kinds are shifted from the boats to the cars, and form the results of the cars. boats to the cars, and from the cars to the boats, excited my admiration. Very strong boxes, exactly fitted to the cars, are filled with goods in Philadelphia, for example, and are never opened till they reach the place of their destination. Ten or twelve of these are taken destination. Ten or twelve of these are taken off from the freight cars, by a crane, into a boat which is in readiness to receive them at Harrisburg. At the termination of the canal, they are in the same manner hoisted upon the ears, to be conveyed across to Johnstown, when the canal boat receives them again, and

then the steamboat takes them at Pittsburgh. This is the common way of transportation; but there is one line of iron boats which are transported across the mountains on cars con structed for the purpose. These boats consis of three parts or separate divisions, which are easily detached and put together as occasion requires. In the water they look like any other boat; but when mounted on separate other boat; but when mounted on separate cars, and travelling up and down the inclined planes of the Alleghanies, they present a very singular appearance. It is said, however, that they do not succeed so well as was expected.

they do not succeed so well as was expected.

When we arrived at Johnstown, about 5 o'clock, P. M., on the third day from Philadelphia, we found our Pittsburgh boats impatiently
waiting for us. Our baggage was shifted in five
minutes, and in taking a short turn to look at
the place, I came very near being left to trudge
on as I could to the next lock. The reason of
this unworted haste, I soon learned. A smal-

ence, by law, of entering the locks, if she could get within two hundred yards before the other had actually entered. It was evident that victory must soon declare in our favor. By this time it was nearly dark, and we were within a hundred and fifty yards, I should think, of the lock, when the little boat entered. This enraged our boatly crew, and they sprang ashore, evidently prepared for a set lo. High words soon ensued, and many of our passengers followed to see the affray. From words, the parties came to blows; the stones flew on both sides, and the crees suit increasing which lowed to see the affray. From words, the par-ties came to blows; the stones flew on both sides, and the curses and imprecations which went up to beaven were awful. The little boat was pulled out of the lock by main strength, and during the contest, a lad, about twelve years old, whom a perilous curiosity had drawn to the spot, was struck in the head tweive years old, whom a perilous curiosity had drawn to the spot, was struck in the head with a stone and fell senseless to the ground. The cries of his poor mother as our boat came up—"they have killed my boy—they have killed my boy," were frantic and heart-rending. Whether the child is dead or living, I have not been able to learn; but such scenes are most wicked and disgraceful, and I am sure might be prevented by the proportions of these and be prevented by the proprietors of these, and all other lines of packets. Both parties were most evidently to blame, as is usually the case in such brutal quarrels.

The canal from Johnstown to Pittsburgh

The canal from Johnstown to Pittsburgh meanders, first through the beautiful and fertile valley of the Conemaugh, then of the Kiskeminetas, and last, of the Alleghany. The hills are nowhere so high as on the east side of the mountains; but they are finely wooded. At some points they are very near together, and upon the whole, were it not for the low bridges which Palinurus announces every five minutes, the sail upon the top of the boats in a fine clear day, would be delightful. At one of these bridges, a waggish looking fellow cried these bridges, a waggish looking fellow cried out just as we were passing—"all who are in favor of Jackson, bow." We certainly did ow, whether we were in favor of Jackson, or bow, whether we were in favor of Jackson, or not. By the way, why don't they require the bridges to be built higher? They are excessively annoying to curious and marvelling passengers, but I suppose the waggoners in their turn ask why do they build them so high, making us a thousand hills to climb, where it ought to be level ground. Thus it is; we are all so selfish that we are never astiffed because selfish that we are never satisfied, because

every thing does not yield to our convenience.

Bituminous coal abounds in the hills all along the Kiskeminetas, and you see numerous salt-works on both sides of the river. It seems as if there must be one solid bed of the mineral spread over the whole valley, as they find salt water wherever they have taken the trouble to bore. Yours, &c.

JESTING ON RELIGIOUS SUBJECTS.—Many persons of small wit, and no religion, are fond of making jokes, and puns, and parodies on Scripture. This, as Dr. Johnson somewhere remarks, is so easy, that no clever man would attempt it; and so wicked, that no good man would server to be supported by the server of the s would venture upon it. Every thing connected with religion should be treated with the utmost respect and reverence; but the bad practice we are speaking of not only proves that we have at the time no regard for religion, but it drives all right feeling away from the mind. Those who, through God's mercy, have in after life been brought to see the importance school. Several individuals promised to abandon the service of all idols. If it pleases the Saviour, he will shortly again perform a tour. A youth who was sent hither purposely to be fully instructed in the doctrines of the Gospel, that he might by degrees act as a teacher, is now under my care.

I can bear the most ample testimony to the joyful manner in which our books have been received. Confident that the seed thus scattered will bear fruit for eternity, I am still more anxious to see the work carried on upon a larger scale.

A fearless Tract missionary wanted.

drives all right feeling away from the mind. Those who, through God's mercy, have in after life been brought to see the importance of religion, have bitterly lamented that these bad impressions had ever been brought to their minds. We have much pleasure in quoting the following excellent advice given by the present head master of Winchester school to his pupils:—"Remember that you must never allow the slightest levity or trifling with religious truth. The person who permits himself to jest on these things, to talk of them sportively or lightly, to parody the words of Scripture, to quote them irreverently, not only in-

tively or lightly, to parody the words of Scrip-ture, to quote them irreverently, not only in-sults and dishonors God, but trifles most dan-gerously with his own faith. A word, or phrase, thoughtlessly uttered, perhaps, and, at the time, as thoughtlessly heard, returns again and again to poison the pure stream of prayer, to disengage and distract the solemnity of meditation, to harass and distress an anxious

of meditation, to harass and distress an anxious faith."-Hints for the Laborer. Fear ye not therefore, ye are of more value than many sparrows.—Matt. chap. x. ver. 31. The Rev. Mr. Nosworthy, who died in 1677,

had, from the persecuting spirit of the times, been imprisoned at Winchester, where he met with much cruel usage. After his release, he was with much cruel usage. After his release, he was several times reduced to great straits. Once when he and his family had breakfusted, and had nothing left for another meal, his wife lamenting her condition, exclaimed, "What shall I do with my poor children?" He persuaded her to walk abroad with him, and seeing a little bird, he said, "Take notice how that little hird, six and chieves though we cannot be a several time him to be a series of the said of the sa little bird sits and chirps, though we cannot tell whether it has been at breakfast; and it has, it knows not whither to go for a not distrust the providence of God; for are we not better than many sparrows?" Before dinner time they had plenty of provisions brought

A Suggestion—A Theological Seminary in every Church.—There is a plan pursued every Sabbath in our Sabbath school which is now in successful operation, and which I would recommend to every Sabbath school in our country. It is this. After the usual recitations, explanations, and general remarks of usual recitations, explanations, and general remarks of the teachers on the lesson, some question of a doctrinal or practical character, which has been given out on the previous Sabbath, is considered by the whole school, and the answer is required to be given by reference to scripture proofs. I have been astonished by the readiness and propriety with which some of these little lambs would quote excipture and answer the question. Indeed, I have seen theological students in the seminary, who were far outstripped by these theologians, in point of aptitude to quote scripture to prove some of the attributes of God. This is the way to train up men for the ministry. We must the way to train up men for the ministry. W. make theological seminaries of our Substant sche

A Reflection .- It should be remembered that every A Reflection.—It should be remembered that the prisons was once a gentle, inoffensive, and pratting child; that every criminal who has expiated his "crimes upon the gallows," once was pressed to a mother's breast, and drew his life-giving nourishment from her bosom! Bad moral training, wrong influences, and debasing examples, do their work, and transform our endearing offspring into ferocious men, who shock humanity by the foulness of their guilt, and the mon-strous audacity of their crimes.

Titles .- The death bed shows the emptiness of titles in a true light. A poor dispirited creature lies trembling under the apprehensions of the state he is entering on, and is asked by a grave attendant—how his Holiness does? Another hears himself addressed under the title of "Highness" or "Excellency," was appear almost a disgrace to human nature. Titles, at such a time, look rather like insults and mockety

their husbands in India. The agony of preparation may in that case last some time, the actual sufferings are soon at an end; but the privations and sufferings of the nuns last through a long and weary life. The Hindoos are less inhuman than the Irish Catholics.

[Ed. London Sun.

Marvellous.—The Transcript, published in Ohio Marvetlous.—The Transcript, published in Ohio City, says that a few days since an out-building in Cleveland, was struck with lightning, and three hogs killed. At this time there was not the least appearance of any cloud from which it could come, except one which was then rapidly approaching from the west, but which was not, at the time, to speak within bounds, nearer than three miles! The fact was known, not only from the situation of the cloud but known, not only from the situation of the cloud, but also from the length of time between the flash and re-port of the electricity in the same. The report re-sembled the sharp crack of a rifle, and no more flash was perceptible than would result from the discharge of a piece of artillery.

The Centreville (Indiana) Chronicle of the 3d, says The Centreville (Indiana) Chronicle of the Sa, says of the Circuit Court there: An action of slander was tried, which resulted in a verdict of \$500 against the defendant. The same plaintiff, a young lady, about six months ago, in a similar action, against another individual, recovered a verdict of \$1,000. A few such verdicts as these will effectually bridle the tenance of the slanders. tongue of the slanderer.

### GROTON ACADEMY.

THE Trustees of this institution are desirous to engage a competent man as Preceptor, who can enter upon his duties at the beginning of the Fall term, or, the first week in september. A capacious boarding house, a hibrary, a philosophical and chemical apparatus, are connected with the Academy. A man with a family who can take the charge of the boarding house, and who intends to make teaching his permanent business, will have the preference of the Trustees in their selection of a Principal. From the funds of the Academy, and from its history the last few years, it may be confidently asserted, that a well qualified teacher, will 'ealize an annual income of from ten to twelve hundred dollars. Any person who may wish to engage himself as Preceptor of this Academy, is requested to send in his name, with teatimonials of his qualifications, either to the subscriber, to George F. Farley, Eaq. or to Rev. Dudley Piselps, of Groton,

Secretary of the Board of Trustees.

Groton, July 19, 1889.

English Boarding School in Chester, N.H. English Boarding School in Chester, N.II.

THE Fall Term will commence august 6th. Terms.—

Tution \$4,00 per 12 weeks. Board, including wood, lights, washing, and small repairs on clothes, \$1,75 per week. This is oricity a family 8chool, made the care and instruction of the control of the c

### QUINCY FAMILY SCHOOL.

THE Subscriber, having made arrangements to accommodate a number of scholars in his family, hereby gives notice to his friends and the public generally, that he is now ready to receive pupils. The design of the school is to prepare students for college, business or teaching. The instructor would prefer to have those pupils who wish to remain with him two or three years, or longer, shout the age of seven or eight when they commence, as he believes those ages to be the most favorable to the formation of correct physical, moral and intellectual habits. Strict attention will be given to the formation of such habits. Pupils will also be received of any age.

to the formation of such habits. Pupils will also be received of any age.

Hoard, washing, tuition, books, stationary, clothing, and all other necessary items will be formabled, if desired, and the terms will be from three to five dollars a week, in proportion to the articles furnished and studies posseed. For those who do not board with the Frincipal, the tuition will be from flay cents to one adultar a week.

There will be adultar a week.

There will are a week with their friends whenever their parents or guardinas wills be proposed to the proposed of the state of the

physical force, and strictly paternal.	
WILLIAM M.	CORNELI
REFERENCES.	
HOY. JOHN QUINCY ADAMS.	)
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REV. WILLIAM P. LUNT.	Quincy.
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REV. SETH BLISS.	
vinew July 19, 1338. 9w -*	

### Teachers' Seminary, Plymonth, N. H.

THE Fail Term of this Institution, in which the education of Teachers, male and female, is a primary object—will commence August 21st, and continue eleven weeks.

The Seminary is furnished with an able and experienced Board of Institutions,—a Principal, who instructs in the Natural Sciences—a Teacher of Mathematics—a Classical Teacher—a Principal of the female department, with necessary Assistants—also, instructors in vocal and instrumental Mosic, and Pennanchin.

Male the Trustees deeply regret the removal of Miss Et-

he expected, nearly every day of the capal, Rev. S. R. HALL, upon the Histo-cart of Teaching, and upon other scien-

the and important subjects.
Tuition, per term, §1. Music and Penmanship extra.
Board, including all charges, from §1,50 to \$2,00 per week.
The Winter Term will commence November 20th.
By order of the Trustees,
GEO. PUNCHARD, See'y.
Plumouth, July 19, 1899. Plymouth, July 19, 1839.

### DARTMOUTH COLLEGE. THE Exercises of Commencement, at the College, will take place on Wednesday and Thursday, the 24th and

take place on Wednesday and Taursday, the extensions, the several societies, by gentlemen from abroad; and on Taursday, the Evereises of the graduating class.

The last Thursday of July, thenceforward, will be the day of graduation at the College.

Candidates for admission will be examined on Tuesday next preceding Commencement, and at the beginning of the Fall Term, tour weeks after Commencement.

July 19.

N. LORD, Pres't.

### A New Geography and Atlas,

NoR Schools and Families. By Mitchell. A System of Modern Geography, comprising a description of the present State of the World, and its five great divisions, America, Europe, Africa and Oceanica, with their several Empires, Kingdoms, States, Territories, &c. The whole embellished by numerous engravings, of various interesting objects of nature and art; together with representations of remarkable and noted events, simplified and adapted to the capacity of Youth. Hostrated by an Atlas of sixteen Maps, drawn and engraved to accompany the work. By S. Augustine Mitchell. Mitchell.

Just published and for sale, wholesale or retail, by CROCK.

Ref. 47 Washington street.

Mitchell.

July 19.

Address, Enartheono' Typographical Co., Bastile Bono', Vermont.

The above publications are for sale by D. II. William.

No. 6 Water attreet, Boston.

euwein.

July 12.

Winslow on Sustaining the Law.

JUST Published by CROCKER & BREWSTER, 47 Washington, Rev. Hubbard Winslow's Discourse on the Importance of Sustaining the Law, delivered in Bowdoin street Church, on Sanday morning, June 18, 1899. Price 6 cents single; 30 cts. per dozen, and \$3,50 per hundred.

The Mr. Winslow's Discourse is just what is needed. It might to be scattered through every village. We thank and respect him for its publication, it cannot full to do much good.—Baston Caristian Receiter.

From the Evening Mecomille Journal.

This discourse we have perused sitentively with great pleasure. It is replete with striking and original views, the independent spirit, and the sound logic, which characterise many of the productions of this gentleman. The sentiments which are continued in a reason say do honor tendents which are continued in a reason say do honor tendents and title—we doubt that it could be extensively counted and executed to present the present to present the world to great good, by leading Winslow on Sustaining the Law.

which are contained in it are such as do honor to human ma-ture. We wish that it could be extensively circulated and read—we doubt not that it would do great good, by leading persons to regard the subject of the license luw, and the im-portance of sustaining it, in the proper light.

— This is no able, eloquent, and very seasonable dis-course, and we hope will be extensively circulated.—Tem-perance Journal.

July 19.

### BIBLE DEPOSITORY IN BOSTON.

AL, the variety of B<sup>1</sup>des and Testaments published by A the AMERICAN BIRLE SOCIETY may be had, for cash, at the Society and the American Tract Society, No. 23, Corabill. The Bible Society new publish a great variety of Bibles and Textaments, some of which are superior to any published in this country. Persons wishing to procure, Bibles or Textaments in large print and superb binding, or the New Textament hound with the Book of Psalins, or cheap Editions in plain binding, can have them on the same terms as they are sold at the Bible House in New York.

S. Blats, See'y Am. Tract Soc'y, July 19.

### TOPSFIELD ACADEMY.

TOPSFIELD ACADEMY.

THE Second Summer Term of this Institution will commence on Wednesday, July 24, and continue twelve weeks, under the care of BENJANIN GREENLENF, Esq. Young Ladies and Gentlemen will be instructed in all the various branches of an English and classical education, including pursuand mixed mathematics. Particular attention will be devoted to these students who are preparing to be teachers, and for the continue rooms. A short course of familiar lectures on Chemistry, Botismy, &c. will be given, for which there will be no extra charge to the students. Mr. Greenleaf will be assisted by competent teachers. Tuition 85,00 per term, will be a settra charge to the students of 182,00 per week. There will continue to the american lastitute. For direct conformation, reference may be had at Beet. James F. McEwen, Charles H. Holmes, Eq., and Joseph C. Batchelder, M. B. July 12.—3w. RIGHARD PHILLIPS, See'ry.

### Life of Wilberforce.

THE Life of William Wilherforce, by his Sons. Abridged from the last London edition. A fresh supply received by JAMES MUNROE & CO., 134 Washington St. July 19.

Ao. 30 .... Vol. XXIV.

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### BOOKS, DUBLISHED by PERKINS & MARVIN, 114 Washing

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stantly on hand.

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vals, the following:

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State. 8vo.

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Marian School, Separate States of Gardening, Agriculture, at Bashop, Agriculture, and Marian States of Sta

London's Encyclopedia of Gardening, Agriculture, in Plants, 3 vols, royal Svo. Gibbons' Decline and Full of the Roman Empire, 12 v. Sv. Scott's Miscellaneous Proce Works, 2c vols, Phillior on Chess. 12mo. &c. For sale at 134 Washington atrect.

### TO TEACHERS AND PARENTS.

TO TEACHERS AND PARENTS,
S.A.NDERS' SPELLING BOOK.

THE Publishers have just received the following a
numerous testinionials in favor of the meric or
allowers. Goods, Newman & Saxton.—From a conamination of Sanders' Spelling Book, I have no heistat
commending it to the public, as one of the lest elem
works that I have seen.
Principal of the Cornelius Institu
New York, June 8, 1839.

New York, July 10, 18

Sir,—Hawing carefully examined Mr. Sanorr's Spa

Book, and found it to be what it purports. A minute sadprehensive system of Orthography and Orthography and
ance with Dr. Webster's Dictionary, and completed in or,
mity with the true standard of grammatical accuracy,
that of our best speakers and writers. I therefore gree
work my unqualified approbation. Calculated as it is in
nexion with Webster's Dictionary, to produce undynamic our
sequence of a correct form.

### Signed, Cus. Ws. Nichols, Principal City Commercial School

Abian, April 22, 1828.
Published by GOULD, NEWMAN & SAXTON, New York, and for sale in Boston, by Gould, Kendall & Liver

### TEACHER WANTED,

To instruct the High School of Taunton; --in the common English branches, Mathematics, and the Greek and Latin languages; --to commence on the 2nd day of Sept. set. ERASTUS MALTBY, Sec'ry of School Committee.

### AGENTS WANTED,

ell by Subscription, in any part of this St tode Island, or Connecticut, the following to

Comprehensive Commentary-Encyclopedia of Religio Compensation of the Cause - Bush's Scripture Dustration.
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the Declaration of Independence.
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shierwise, will receive intendiate attention.

### JEWETT & ROBBINS, BOOT AND SHOE MANUFACTURERS, NO. 55, CONGRESS STREET-BOSTON. STILLMAN JEWETT, F. P. ROBHINS. May 2.

IF The subscriber having relinquished business, remembed his friends and former patrons to Messa Levell ROBENS, has successors, who will reclude the first families at his old stand, for the result of the CHRTS SEARLES, May 3.

Chandalier and Lamps for Sale, A FIRST rate Chandalier, and all the Lamps be the First Baptist Society in Beston. Apply SHIPLEY, opposite First Saptist Meeting flow PARASOLS AND UMBRELLAS.

TARASHTON & CO., 197 Washington street, in sale, a large and fishiounble assertment of PARA AND UMBRELLAS, of Freich and their own unanoffall articles sold are warranted. Courty dealers are refully invited to call and examine before purchasing elevanous May. HARNESSES, SADDLERY & TRUNKS.

\*\* KELLOGG, No. 13 Court street, has en sule, Harnesses, of the first quality; C the first quality; Saddleny and Trunks, of all k WantelD—Two ingenious Harnes Make tomed to first rate City Work. ISAAC B. SKINNER, MERCHANT TAILO

No. 153 Washington Street, (Over Jones, Lows & Balls.) Feb. 1. BOSTON.

FRANKLIN INSURANCE COMPANY. THE FRANKLIN INSURANCE COMPANY (IV)
that their Capitol Stock is THREE HE.
THOUSAND DOLLARS, and invested according
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ries; but on the latter not exceeding Fifters To fore on any one Factors Building and Canters.
Office, No. 44, State arrect, Booken,
FRANCIS WELCH, F.
WM. M. BYRNES, See'rg. 1300. Sept. 1

No. 31 ...

THE FRENCH FRI

91/2

Mr. Editor,-In I gave a particular of the French pri themselves, contrar Islands, and also of and governors tow reported, the Tahir humbled and puni

" La Venus." "La Venus."
In this communiparticulars of imporond and last attepossession of Tahtwo months after th two months after in connected with it, it bellous complaints a ernment, which fur rageous conduct of made to the last at Catholics were not Searcely had th Catholics were no Scarcely had t gratulate themselv uders, before th difficulties, before the difficulties, by the a ary, (1837,) of the of Boston, Captain from Gambier's 1 priests on board, Claret, who had j priests had laid a mined to make a the Catholic religion

for this purpose the operation of Capt. lumbo came to and letter in English copy of Port Regu ial attention t to the landing of pa Capt. W. imm requesting permiss which was refused Majesty stating that to Valparaiso; tha at Tahiti for a few passage to that port lumbo, was bound pearls, and of course expected that Her M

ns to compel him to gers away to India, raiso! Notwithstanding withheld her assent. wrote again to Her wrote again to Her did not give him per gers by the 31st of them without permit them on board again, chor and charge her and that if he was co Valuaraiso, he should Valparaiso, he should esty by the first Ma charter of his vessel able as it would do to able as it would do him so much out of India. Many threat the case, to intimidat them into a compliantions of the priests a The Queen and go plexed, and address the American Consultance, viz.

euce, viz. Mr. Moerenhaut,—
God. This is what we cause you are the replent of America. that you may watch American citizens to this government, also not trouble them. culties are now risi these difficulties is t can Brig. This is you. Speak plainly American Brig, that

passengers now on their property to be h We now depend American Consul, th peace of this Island, to act according to hir regard the laws of This is all we have

you,
and eight judges, gove
To the preceding
that he should not acc
should take sides we
have the should take sides we government. At this be difficult to determine the mount of the difficult to determine the work of the wor might have taken a pi to. It therefore see Majesty, why, if the sage to that port, as

not take one DIRECT hiti, a thousand mile:

to wait for an uncert Just at this time a ccurred, which set yond the possibility, Mr. Ringman, the lumbo, had previously with a friend some go sence, the avails of we ted to the care of the ofe keeping till his r certaining that his called on Mr. P. for during your absence, raiso, have written to fyour goods directly against you may be c expressed no small should feel so much claims, and said, "T rectly to Valparaiso, of my goods, that I is according to agree "some weeks since, here, your Captain whether he should re or Boston. What m you shall go to Valpa

man, very innocently lic priests on board, r ic priests on board, a give them permission has engaged to take it. This, as you will p sirable piece of into ment, and was of con-cated to Her Majesty governors to set as governors to act act fearless of all threats

mation to themselves, the light which dawn On the morning of W. ordered his boat